

# Church Management

October 1960



Christ Evangelical Lutheran Church  
Staunton Virginia

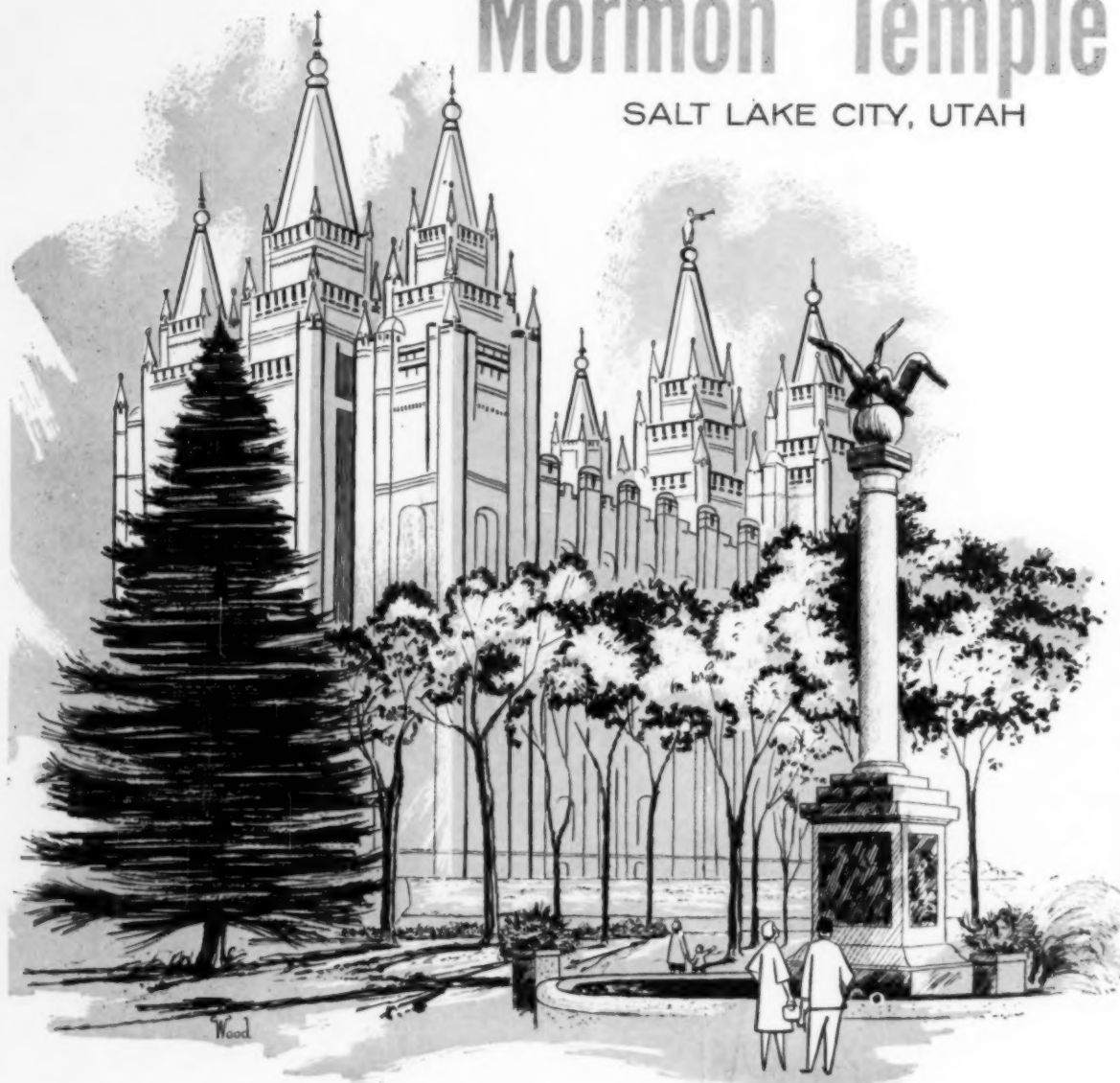
Volume XXXVII

Number 1

*Famous Church Buildings  
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"We thank Thee, God, that  
Thou art here,"  
We hear the preacher say;  
But unlike us this boring hour,  
God does not have to stay.

Myra Scoval  
Stoney Point, New York

Dear Sir:

Whatever was the point in putting the above filler in? Seems as if you could select better filler material.

Charles V. Naugle  
Macungie, Pennsylvania

A REPLY BY ROBERT BURNS  
O wad some Power, the giftie  
gie us  
To see ourselves as ithers see us!  
It wad from many a blunder  
free us and foolish notion.

### TENEBRAE

Those interested in the Tenebrae service may find it in *A Book of Worship for Free Churches*, published by the Oxford Press as one of the suggested services for Maundy Thursday.

Alfred W. Hurst  
Kailua, Hawaii

### INFORMATION WANTED

Dear Sir:

Some of us are studying rather briefly the following questions, and we would appreciate your referring to material you have published:

The best use of a pastor's discretionary fund; the use of a communion fund for the relief of the needy; the position of the pastor in the administrative work of the church.

If you would suggest articles or leaflets, we would be most grateful.

Milton F. Schadeff  
Fitchburg, Massachusetts

### HELPFUL MATERIAL

Dear Sir:

Thank you for sending me the material which had to do with ministerial allowances in terms of rent, etc. The material is of great help. I deeply appreciate it, and I want you also to know that we appreciate *Church Management*.

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KENNEDY

Dear Sir:

Your editorial on "A Catholic President" in a recent issue of *Church Management* was well stated and greatly appreciated. Now it would seem that a further statement on the same subject in an early issue of your magazine would be very much to the point.

If, as has been reported, it is true that John Kennedy refused to take part in an event promoting the "Chapel of the Four Chaplains," because of instructions from an authority of his church which restrained him from doing so, then that fact should be given the widest possible circulation. It may be that there are a number of people who would not appreciate having their President receive orders concerning his actions from an authority that has its headquarters in Rome.

Elmer L. Brooks  
Colby, Kansas

Editor's Note

The matter of the "Chapel of the Four Chaplains" is sure to come up many times during the course of the political campaign. In order to speak with authority we wrote to Dr. Daniel A. Poling to get the facts. From his letter we quote:

Senator Kennedy was not, as he now realizes, invited to speak in the sanctuary of any Protestant church, nor was he invited to speak in the chapel itself. He accepted an invitation to address an interfaith civic dinner at the Bellevue-Stratford Hotel in Philadelphia. He canceled the engagement when he was requested to do so by His Eminence Cardinal Dougherty. At the dinner where he was to have appeared, representatives of the three faiths were present and spoke. Among those was United States Senator Meyers, then senior Senator from the State of Pennsylvania, a Roman Catholic. United States Senator Lehman of New York represented President Truman. The Honorable Charles Taft, who was then President of the Federal Council, was present and spoke. Not one of these speakers was identified by his faith.

Daniel A. Poling  
New York City

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### NELS FERRE

Dear Sir:

Have been a reader of your excellent publication for some time and have greatly enjoyed it and have received great benefit from the information it contains, but since yours is strictly a religious publication, am wondering about an advertisement contained in your last issue; that of the "Upper Room" pertaining to a recent booklet of theirs containing the writing of a Dr. Nels Ferre, whose books are more conducive to the destroying of Christian faith than to building it up. In his book *Sun and Umbrella* he states that one cannot believe the Bible for the reason that Jesus never wrote it, and one cannot tell what is fact and what is fiction. This statement is found on page 26.

In another book, *Christian Understanding of God*, an page 191, he infers that it is possible that Jesus was the illegitimate child of a soldier in the Roman army.

I am a long-time member and active worker in the First Christian Church in this city—have greatly benefited from your publication—but am beginning to wonder if you accept any kind of advertising, or make any investigations

before accepting them.

I realize that many of our so-called religious leaders accept Dr. Ferre, but I always considered your publication to be on a higher religious plane.

**N. A Ketchum  
St. Francis, Kansas**

### QUEST FOR STEWARDSHIP HYMN

A search for new hymns to be used in connection with the fortieth anniversary of the Department of Stewardship and Benevolence of the National Council of Churches has been announced by Dr. Deane Edwards, executive of the Hymn Society of America. The Hymn Society has undertaken the project at the request of the department, and the two are co-sponsors.

The fortieth anniversary observance takes place December 12-16, 1960. The winning hymn will be published in the department's magazine, *Stewardship Facts*, in the March 1961 issue.

Dr. T. K. Thompson, executive director of the department, explained the reason for the new hymn project in pointing out that "in the history of Christianity, comparatively little attention has been given to hymn writing in

the field of stewardship. Most stewardship hymns now being used were written before 1900."

Dr. Edwards said that hymns on stewardship may deal with three themes: that God is the Creator and Owner of the earth; that man is the responsible steward of all that God has placed in his hands; and that man, the responsible steward, must some day render an accounting to God, the ultimate Owner.

For the further guidance of stewardship hymn writers, Dr. Edwards called attention to the basic definition of Christian stewardship found in the constitution of the National Council:

**Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God, to be used in his service for the benefits of all mankind, in grateful acknowledgment of Christ's redeeming love.**

Inquiries concerning the hymn project should be addressed to Dr. Deane Edwards, Hymn Society of America, 475 Riverside Drive, New York 27, New York.



## Alone With God

In the warm months of the year many ministers find a very intriguing text in the sixth chapter of Mark (verse 31), "Come ye yourselves apart into a desert place, and rest a while." However, one takes too much liberty with the text if he interprets it as a vacation that the Master enjoyed because he had become tired with his many duties. It is not the case of a minister who insists that his contract provide him with a month's vacation for recuperation.

In common with other instances when Jesus felt he must get away from the crowd, this invitation was given at a time of serious crisis. The head of John the Baptist had been handed to a scheming young lady. Jesus had heard of this and feared that he might be the next on the list to be beheaded. He was not too early in his decision, for the sadistic Pharisees were hot on his trail when he passed from Judea into Samaria.

The New Testament tells of three instances in which Jesus, faced with critical problems, sought to get away from the busy highways and find a place where he could think, pray, and reinforce his convictions.

Very early in his life he faced the temptations offered by the devil. He refused to yield his conscience for fame and authority. Still shaking with the strain of the ordeal, he pushed away into the desert to pray things through.

The third instance is that which followed the last Thursday evening supper. "One of you shall betray me," he said, and with his disciples he went from the home of Mark to the Mount of Olives.

In the first experience, so far as we know, he was alone with God in the hours in the desert. In the second instance, after the beheading of John, his disciples were with him. However, when he came to Jacob's well in Samaria, he sent them away to buy food while he found the aloneness he needed for recovery and strength. In the experience of the Mount of Olives he led his disciples up the hill. As they fell asleep he climbed further to be alone.

In the final crises of life man must be alone with God. We came into this world as individuals; we will go out as individuals, and we will make our critical decisions of life alone, or alone with God. Marriages gives strength to man and woman; together they can face many problems. A family is wonderful, but each

## THE PROFESSIONAL JOURNAL OF THE CHURCHES

person has, or should have, a secret place where he, alone, can expose his soul to the Almighty.

Aloneness is loneliness. He who enters the little postern gate about which Walter Rauschenbusch wrote finds a new world of spiritual strength:

In the castle of my soul  
Is a little postern gate,  
Whereat when I enter  
I am in the presence of God.  
In the moment, in the turning of a thought,  
I know where God is.  
That is a fact.

## Vote Your Convictions

The pleas for tolerance in the forthcoming political campaign have confused many honest people. Both candidates for the Presidency have joined in the plea that one should not vote for a candidate because he is affiliated with a particular sect. We will join those who advocate tolerance to that extent. We will, however, refuse to enter the group which insists that one's religious convictions have no relevance in a national vote.

One of the guarantees of our Constitution is that Congress shall never make an establishment of religion. That is rightly interpreted to mean that one's religious faith shall not bar him from holding public office. The present tendency to enlarge the interpretation to the extent that one is un-American to let his religious beliefs or prejudices influence his vote is quite another matter. If our religion has become so vacuous that we feel it should have no influence on the vote, we have strayed a long way from the religion of our fathers. We need more religious conviction in all activities, not less.

If anyone takes the position that he should vote for a Catholic or a Protestant because of his religion *alone*, we believe that he is morally wrong. But to insist that religion should be ignored in voting is quite a different thing. There are many people, both in Roman Catholic ranks and in Protestant ranks, whose religious experience and convictions have run so thin that they can accept the thesis that religious experience is irrelevant. We hope that there are more who believe they should carry their convictions to the polls.

We do not feel that a Protestant has a moral obligation to vote for a Protestant for President. When he



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Milton L. Grigg, F.A.I.A.  
Charlottesville, Virginia

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is assured in his own mind that a Roman Catholic candidate can better serve the nation, let him so vote. But he should not be tricked into voting for a Roman Catholic on the ground that his (the voter's) conscience in the matter should not be expressed at the polls. The reverse of this statement would apply to the Catholic voter.

We do not see how anything can be more American than the decision that one's vote should follow as closely as possible his convictions and his conscience. And, for heaven's sake, let's clear the cloudy atmosphere which tells us that when we go to the polls we should leave behind our religious conscience.

## Multiple-Purpose Rooms

These words—multiple-purpose rooms—have a sweet sound for the ears of the church building committee. They seem to answer the argument that it is wasteful to put money into church facilities which are used but once or twice a week. There are, however, some pitfalls for those who seek to get efficient church buildings with this as the main objective. The ultimate use of multiple-purpose rooms would make it possible to build but one large hall and have everything in that one room. The same room could accommodate the worship service, church school, dining room, social activities, and the minister could even have his study in one corner.

From the positive point of view, the logical placement of multiple-purpose rooms can be both effective and economical. The main caution is to see that the rooms are suitable for the various functions which they must house.

There is fairly strong agreement, today, that the worship unit should be restricted to worship. More and more churches are taking their school classes out of the worship building. It does shock the economy-minded but results in a quality of worship which makes the investment worth while.

In other areas of the building effective groupings are both possible and desirable.

One example of this is the fellowship hall. It may be used for meals, parties, public assemblies, dances, and games. As the kitchen is adjacent, the fellowship hall and the kitchen can truly become the social center of the church. These rooms should be used more, not less. They should serve the program of the church and not be controlled by one organization of the congregation.

As useful as they are for these activities, fellowship halls make very poor accommodations for church school departments. Perhaps they can well serve for departmental assemblies, but they lack about everything a classroom should have except floor space. The fellowship hall is usually used as a corridor, with

people passing to and from. The ceilings are rightly always high for ventilation, and suitable partitions are practically impossible.

Another good candidate for a multiple-purpose room is the church parlor. This is usually somewhat of a luxury room. It definitely should not be monopolized by any one group, but should serve many. On Sunday it can serve as a classroom for adults. It makes a splendid location for the church library, and in some churches where the minister's space is limited it makes a very acceptable consultation room. To accomplish all of these purposes it must be located near a main passageway and, perhaps, have an opening into the minister's study.

Departmental assembly rooms can serve as all-purpose rooms. Where the church programs are crowded, they can be utilized for group meetings of various kinds. When the church entertains denominational meetings, these are the logical committee and conference rooms.

Combination lounge and class rooms for the high school ages make effective multiple-purpose rooms. The lounge gives the informal atmosphere which seems desirable for this age group. The same room can be used for business sessions and social programs. Of course the space is limited, and there will be times when the group will have to move to the fellowship hall. A small kitchen connected with the youth lounge makes it more effective as a multiple-purpose room.

It is seldom logical to make duplicate use of the nursery or the beginners' and primary rooms. Much equipment is essential for effective instruction in these rooms. It is equipment which cannot be enclosed in cabinets. The chairs and pictures have been selected for the age group. They should not be disturbed. An exception of course, is the use of the rooms for weekday training. A good kindergarten room, or rooms, is as suitable for weekday school as for Sunday school.

We still have left the junior and junior high departments. Practices in conducting worship services vary. Some schools prefer to have their worship by classes so that no departmental assembly space is necessary. More, we think, are using the assembly space for classes, so the space is used at least twice in each session.

Where churches do feel that separate assembly halls are necessary, a possible way to economize, with efficiency, is to have one assembly room for these two departments. One department will use the assembly room at the beginning of worship; the other will have its assembly at the close of the session.

As far as adult classes are concerned, if classrooms are provided, they can practically all be used for other meetings which might be held during the week.

Multiple-purpose rooms are definitely possible when we get the activities grouped into the right classifications. They offer the way to both efficient administration and economy in building.



## The Complex Road to Simplicity

# What Is Christian Architecture?

Joseph Sittler, Jr.\*



I must begin with a confession: The road from Christian affirmation to appropriate forms is a more difficult and complex one than I had envisioned when first I began to think and to speak about church architecture. In those former days I entertained assumptions, had hopes, and made statements which further reflection causes me to retract, complicate, or radically modify.

The change has been caused by a more precise and critical analysis of the problem. And because I cannot say the few modest, constructive things I propose to say without a review of that analysis, I must ask your patience while I undertake that.

It all began, or at least I became acutely aware of the unsatisfactory nature of our statement of the problem of faith and form, when I observed that the adjective "Christian" is used in such a way as to suggest relationships which cannot be designated, and to hold up promises which it cannot fulfil. In the burgeoning field of religion and art there is a disposition to attach the adjective "Christian" to certain poems and plays (Eliot, Auden) and certain novels (Camus), and claim these as Christian in an assured sense. The moment one asks why a poem, a play, a novel, or a building is more Christian than another, he is really asking the general question, Is there such a thing as Christian art? Is it possible to talk any longer as if the adjective "Christian" should be used

to designate anything except so deep or nonnegotiable a fact as God relationship?

One of the graduate students at my university has suggested to me the usefulness of Aristotle's four categories of cause in cracking open the problem. According to this analysis, a thing is Christian if (1) its *efficient* cause is Christian, (2) its *material* cause is Christian, (3) its *final* cause is Christian, (4) its *formal* cause is Christian.

*Efficient Cause.* This would mean that a building is Christian if it is designed by a Christian. According to this understanding of causality, it would be possible to argue that the pants I am wearing are Christian pants because they were made by a tailor who is a Christian. This category won't do, of course, because it does not answer the question, concerning building or pants, in terms of the things being enquired about, but in other terms, in this case the designer or the tailor. The absurdity of this kind of argument is disclosed if we ask if a building or a pair of pants made by a man usually pious and announcedly Christian were fashioned by him in a period of doubt or unbelief.

*Material Cause.* This would mean that the adjective "Christian" is proper if the subject matter has to do with Jesus, the apostles, the sacraments, etc. A painting is Christian if its subject is Jesus; music is Christian if its theme is an aspect of the Christian faith; architecture is Christian if it houses activities of the people who call themselves Christians; poetry is Christian if it talks about Jesus, worship, feelings generated by contemplation of Christian meanings. This is plainly a useless kind of designation, because it ignores that content and form are so related that the first can be betrayed, or twisted, or trivialized by the second. Content can be banalized by such a tune for a lyric as to deform it. A madonna may be pure cheese cake. An image of Christ may be so little controlled by awefulness as to be a reduction, a dis-

tortion, or a plain hoax.

*Final Cause.* This would mean that anything is Christian if its final cause is believed to serve a Christian cause or purpose: to ornament a church, to further piety, to illumine faith, etc. There is no reason why the furnace that keeps Christian worshipers warm may not be called a Christian furnace, or why a painting or poem, well-intentioned but aesthetically and religiously catastrophic, may not be called Christian. This position acknowledges that an artist need not be a Christian to be capable of creating a work of art that somehow serves the Christian community and the Christian faith.

*Formal Cause.* This would mean that anything is Christian whose form (or essence) is somehow suggestive or evocative of the *form* of the Christian story. The artist's intention to serve the faith, or the artist's own existence in relation to that faith, would have nothing to do with the matter. Neither need the subject matter (the material cause) be Christian. The criterion would be whether the form and movement and structure of the poem, play, building, have the form, movement, structure, of the Christian story. There is a movement from creation to alienation to crucifixion to resurrection to new life in the Christian structure. Then wherever and however this movement controls an artistic reading of human existence, it could be argued, one has Christian art.

This analysis, it seems to me, is sufficiently disordering to the mind to suggest that what may seem a radical suggestion is, in fact, the only rational one: that we drop the use of the adjective altogether when talking about art. We must drop it because it suggests too many and contradictory things. An adjective that covers so many things fails to specify anything. When everything that has been done by Christians, for Christians, for the Christian cause, or having the same structure as the Chris-

(turn to next page)

\*Of the Federated Theological Faculty, University of Chicago.

# You Don't Say

Syd Cooke\*

**Public Relations** Angry words no more prove a point than a sarcastic sneer. Nor does a soft answer indicate either doubt or fear.

• • •

**Home Notes** We still pray for our daily bread, but now we are after more. We expect twenty-seven varieties, pre-sliced and delivered at the door.

• • •

**Reach to Teach** Just how informative we chance to be, all teachers will confess, we can only implant in others spiritual wisdom that we possess.

• • •

**Work Quirks** To build from dreams and words, what every worker needs is the power of God to transform such into Christlike, concrete deeds.

• • •

**World Affairs** As another real good topic of prayer, you may agree with this conclusion. How about the world at large, knee-deep in utter confusion?

• • •

**Matter of Habit** Helpfulness is a very good practice, like that of wearing a smile. Both make you popular with all your friends, for they tend to improve your style.

• • •

**Church Foundation** Theories of many religions may seemingly fit, as neatly as peas in a pod. But a religion could be the opinion of man, while Christianity centers on God.

• • •

**Health Exercise** Even in this fast way of life, less breakdowns we would find, if we put some of the effort into a calm state and peace of mind.

• • •

**Grandpa Says** Christ and Peter had a novel way of paying taxes, which sure appeals to me: With shekel taken from a fish, caught in the Sea of Galilee.

\*Newspaper columnist, Vancouver, British Columbia.

## WHAT IS CHRISTIAN ARCHITECTURE?

(continued from page 15)

tian story is in, then nothing is out. And a definition, by definition, has to define—that is, to set limits, to say what is within and what is without.

A second suggestion, following upon this first, is that the term "Christian" is incapable of being enclosed within purely historical categories. Its meaning, no matter who interprets that meaning, always appeals to transhistorical events, ideas, powers, or possibilities which constitute the particularity of the term, but embarrass or infuriate the artist.

What are available to the artist are the actual historical affirmations, programs, liturgies, ways of worship, polity, and educational and ethical procedures of particular churches. It is with this stuff that the artist must work, not with the uncapturable content of the term "Christian." The allusiveness of the big word, "Christian," may actually be the deep spring of the artist's creative drive; but the forms he creates are derived from his immersion with the historically exhibited practices of existing communities that call themselves churches. This means that it would be more useful and meaningful and intelligible to call Milton a Puritan poet than to call him a Christian poet, better to call Chartres a Roman Catholic church than to call it a Christian church, better to call J. S. Bach a Lutheran artist than a Christian artist. For these adjectives, while not eliminating the Christian *ground* of historical formations of a peculiar force and clarity, use an historical adjective to designate an historical product.

Art is an historical, natural activity. There is a sense in which all art is radically unphilosophical, and this fact is revealed by the impatience all artists feel when they fall into the interpretive hands of fashioners of general statements, philosophers and theologians.

All art, on the other hand, aims at a universality which shall transcend the occasion of its work. What this surely adds up to is that the artistic way to the universal is by way of the particular, that what is most universal is achieved as a result of precise attention to and effort to articulate the particular. The way to make a thing significant is to make it precise; the path to excellence is the lowly path of artistic obedience to the historically particular. Bach wrote for a world beyond Leipzig because he was concerned to do a particular job for Leipzig, in Leipzig, between 1734 and

1750. And if Mr. Saarinen's Christ Church in this city is called a fine Christian church, that is because Mr. Saarinen was primarily concerned to build a place of worship and work for a particular congregation.

There is, it seems to me, a rhythm in all creative work. It is born in generality, it takes on flesh and blood in particularity, and it so manages the particular as to suggest the abiding generality with which it became first aware. One has a feeling, let us say, for humanity—its scope, possibility, variety, contrariness, pathos, and delight. But training in the *humanities* is a course of study which does not deal, cannot deal, with creativity, musicality, poeticality, aspiration, dread, or delight. It must deal with actual creation, actual musical and poetic and dramatic products, articulations by particular people of dread and anxiety and common boredom and delight. Humanity is Jane Austen, William Saroyan, Franklin Delano Roosevelt, Jack the Ripper, Saint Francis, and Mary Martin. But these particulars can only occur within a single sentence concerned with no one of them because there persists a generality that enfolds them all.

Architecture as an actual product is to theology what an actual ethical decision is to the commandment of God to love the Lord and the neighbor as oneself. What this means in terms of actual deeds for the neighbor will never be known in advance or in abstraction. The shape of the need determines and demands the shape of the deed. So it is with a building to enclose and celebrate the actuality of a community called a congregation. There is no simple and direct road to simplicity. No theologian, no anyone else, operating with general categories can tell the architect the precise deed appropriate to the need. This answer, or alternate answers, will be generated in the rich potential of the life of the imagination. Theological clarity may point, and ought to; it cannot designate. It must supply to the mind of the architect affirmations characteristic of the community, knowledge of cultic accents, peculiarities, and practices, and it may even transmit in a general way the group's understanding of how its worship relates it to the enviroing culture. To attempt to do more, it seems to me, is to confuse categories—to require that theology shall exude aesthetic norms. That it cannot do.

(end)



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walking in  
won't penetrate . . .

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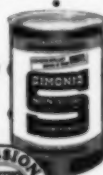
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## Study in Liturgical Planning

# Christ Evangelical Lutheran Church

## Staunton, Virginia

**Pastor:** Donald R. Stonesifer

**Architect:** Milton L. Grigg,

Charlottesville, Virginia

**Pews and Woodwork:** Southern Desk Company, Hickory, North Carolina

**Faceted-in-Cement Glass:** Willet Stained Glass Studios, Philadelphia, Pennsylvania

This project is interesting in that it is a graphic example of the problem confronting so many downtown churches today. In this instance the old downtown church, realizing that about fifty percent of its members were young and living in an expanded area of the city, and that about a like number remained in their residential environment, formed two congregations. As a result the old downtown church is now scheduled for extensive renovation, modernization, and adaptation to the program peculiar to its locality, while the original congregation has removed to a new site.

The solution to their church building problems was the result of intensive and conscientious study over a period of two and one-half years by committees charged with individual responsibilities in the area of research and design. Their investigations and studies were directed by the architect, and the resulting new building for the basic congregation expresses the very fruitful results of this collaborative effort.

It was agreed that the building should express the fact that the whole worship act and experience are one regardless of the age of the participant. Thus it was sought to avoid too sharp an expression of a division between worship *per se* and Christian education and fellowship. The plan had to say, "We come to church and worship as a family." This was expressed by the entrance itself where, in acknowledgment of the motor age, a lengthy covered platform provides sheltered motor access. From the strongly expressed central entrance the

trinity of basic functions of the church are in communication by adequate corridors and stair towers.

The site was selected in collaboration with the architect after careful analysis of this aspect of the program, the predicted expansion of the city plan, and other obvious factors, and a sharply sloping site was deliberately selected to permit on-grade access to the two floors of the building in order that the widest variety of community use for weekday purposes could be provided. The site was ideally suited for access from two principal streets, and the parking area surrounds the church but has been planted with varieties of shade trees so that the monotony of an asphalt sea has been avoided.

Structurally, the building is of wall-bearing construction of concrete block faced with sheared clay brick which is painted white. The floor system is of prestressed long-span concrete panels in order that there be provided maximum flexibility for future alterations and expansion, particularly in the classroom areas. The heating and ventilating system is zoned for the various weekly program requirements, and, indeed, the concept of heating and cooling zoning dictated a greater portion of the plan. Cooling is employed only in the nave area; the remainder of the building is provided with winter air conditioning and forced ventilation for summer use.

In the classroom areas long-span construction has permitted the incorporation of provisions for widest flexibility in arrangement of classroom sizes, and demountable partitions (*not* folding doors) have been used as classroom separators in order that population shifts and resulting age shifts may be accommodated. In kindergarten and primary areas thirty square feet per pupil was provided, and in other classes the allocations vary from twenty square feet to nine square feet, depending on ages. The plan provides for the incorporation of the activities of the local colleges

and preparatory school pupils and the integration of their religious programs.

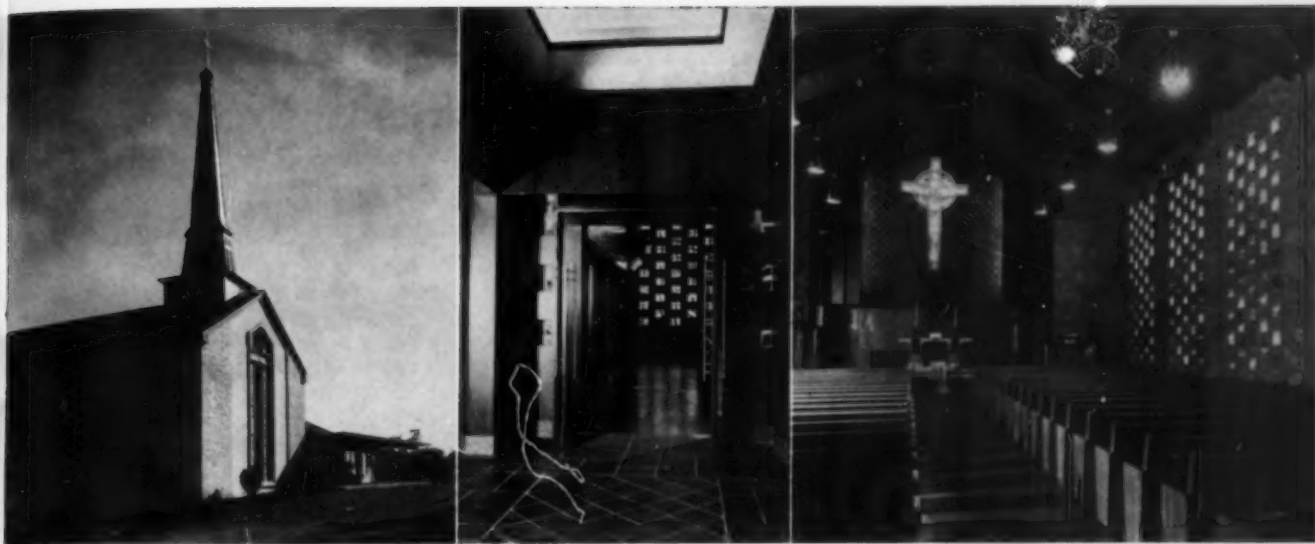
The building contains 446,588 cubic feet and 24,356 square feet; and the cost, including the furnishings of the nave, the paving, the landscaping and the fees, was sixty-three cents a cubic foot or \$11.60 a square foot.

### Liturgical Study

The detailing of study activities to various committees was mentioned above. It is in the area of the worship committee that one of the most significant experiences occurred. Against a background of accustomed mid-Victorian churchmanship and appointments which are traditional and characteristic in the old congregation, the study group started to evaluate the Christian, the Protestant, the Lutheran, and finally the Virginia Lutheran tradition of worship, with startling results. Actually the results of their studies are significant, not only in the physical evidence in the completed building but in the educational value it had on the congregation at all age levels as the worship program was investigated and analyzed and the findings of the committee presented. As a result it has been possible to introduce liturgical expressions in the sanctuary area which are quite unique, not only for this congregation but in a broader sense for many Protestant groups. It was agreed that there would be no altar cross and that there would be only one cross anywhere in the church, this being done in an effort to restore the preeminent dignity of the cross as a symbol of our faith. Thus the central axis of the sanctuary was provided with a cross of faceted glass made up of symbols of the passion of our Lord, arranged in an abstract pattern but from a distance suggesting to the viewer the traditional *Christus Rex*. The dramatic quality of the window and its symbolic value have evoked much comment.

It was further decided that the com-





Above:  
Exterior, Narthex,  
and Nave

Below:  
Main Floor Plans

GRAPHIC SCALE

munity of worship implied in the eucharistic observance would be strengthened by the employment of a freestanding Holy Table with a surrounding communion rail, and the importance of the sacrament of the supper and the symbol of the sacrament of baptism was given equal structural expression by locating these symbolic furnishings on the axis of the chancel. Their importance was given further structural expression by employing in the construction of the font and of the Holy Table the basic brick that was used

in the walls of the nave, thus again symbolizing the permanence of these and the fugitive nature of man's embellishments as they occur in the paneling, the lectern, the pulpit, and the other wooden appointments.

The side walls of the nave are punctured with a regular grid of faceted glass panels.

The music committee, after careful study in collaboration with the worship committee, reported its finding to the congregation. These may be summarized in the statement that music is

a means to an end and not an end in itself. Hence, the congregation, which a few years ago would have been extremely reluctant to surrender its preconceptions of the deeply recessed and choired chancel, finds itself very happy with the rear gallery location—stoutly maintaining that the whole musical program of the church has been improved and reinforced by this significant move.

In the field of Christian education, the classroom areas have evoked a variety of comments from visitors. Not only have these areas been planned for maximum flexibility but full use has been made of the psychological possibilities of the employment of colors congenial to the various age groups. Some of the color schemes employed by the architect—in some classrooms as many as four colors occur, depending on exposures and teaching situations—have evoked expressions of horror from elderly persons who think of color primarily as a decorative medium. This reaction was countered by a comment from the architect who congratulated the visitor on the expression of amazement, since, according to him, it showed the person was psychologically balanced for her age and it was unnecessary for her to rush immediately to her psychiatrist! On the other hand, the whole attitude of the younger pupils has been one of enthusiastic acceptance and recognition of these areas as being something apart from the schoolrooms in which they spend five days a week or the TV room in the basement of their homes!

(end)

# Crisis in American Congregationalism

Albert D. Belden \*

It is to me a tragic fact that my eighth preaching tour of the United States should coincide with a further stage in the attempted progressive elimination of Congregationalism from the modern scene. I looked in, as a press representative, upon the General Synod of the United Church of Christ (a church which, technically, as by votes of the autonomous Congregational churches involved, which have yet to be recorded, *does not yet exist*), held at Cleveland, Ohio, in July. The purpose of the synod was to make final revision of the constitution which merges together the Congregational Christian Churches and the Evangelical and Reformed Church. The Congregational churches are to vote upon it by the end of 1961.

It was an obviously enthusiastic company, properly fed in the preliminary speeches and devotions with the required impulse towards unity. Quite a roar of noes gave emphatic dismissal from time to time to suggestions for revision unacceptable to the majority. For example, a proposal to substitute the phrase "New Testament" in place of a very general endorsement of "the ancient creeds" was so treated. Obviously the reference to creeds, however ancient, had something welcome about it. Yet the emphasis broke unpleasantly on the ears and heart of an incorrigible Congregationalist like myself. There seemed to be next to no opposition in the synod, which was plainly a gathering of those convinced of the wisdom of this union.

There seemed to be no room in the synod for opponents of the merger; yet there are some 187 Congregational churches, many of high standing, who feel that the constitution proposed, in spite of a verbal subscription to Congregational principles, is definitely and finally Presbyterian in character.

To realize the gravity and to get a true perspective of this issue it is necessary to see very clearly the difference between Congregationalism and Presbyterianism. Congregationalism sees ulti-

mate church status only in the local fellowship—not in the association of such churches or in any instruments for united action such churches may devise. Presbyterianism sees the church in the association of Presbyterians in presbyteries and synods governed finally by a general synod. The former system is decentralized in authority, the other system is centralized in authority.

It would appear that in the long history of these negotiations between the Congregational Churches and the Evangelical and Reformed Church, the General Council of the Congregational Churches has steadily assumed that its actions were those of "The Congregational Church" rather than those of "a servant"—"an instrument"—of the Congregational churches. Hence, the advent of The United Church of Christ as a *fait accompli* was announced, arising simply from the fusion of the General Council of the Congregational Churches and the Synod of the Evangelical and Reformed Church. This unwarranted assumption of authority on the part of the General Council created such alarm among some Congregationalists that in order to test its validity, legal action was taken by the famous Cadman Memorial Church of Brooklyn against the General Council relative to the funds involved, which it is argued should be under the ultimate control of the Congregational churches. This suit is still pending.

In these days, made so memorable by the achievement of the World Council of Churches, and brightened with a new degree of tolerance and respect between the denominations, and convicted all anew of the sin of Christian division, it is easy to grow impatient with opposition to proposed measures of union.

I would be inclined to agree with that state of mind if the issue involved were amalgamation between churches of an authoritarian type. But when it is proposed to merge the main type of free Christianity in existence today with a definitely authoritarian type, with a result that is authoritarian—then Christian churchmen must surely think again.

### Other Fellowships Affected

Congregational polity, which exists under many forms in other churches which are outside the denomination, is the real cutting edge of Christian freedom upon the heavy, widespread authoritarianism of Christendom. If this should be curled up and blunted, then Christianity becomes wholly authoritarian in its church life, and such authority is likely to harden steadily into the sacerdotal type, thus inviting the complete victory of priestly and creedal communions such as the extreme pattern of Roman Catholicism. This is likely to be the end of the road which begins so innocently in merging under a Presbyterian constitution.

On January 26, 1950, Justice Meier Steinbrinke gave an oral opinion in the Cadman case, in the County of Kings, Supreme Court of New York. Let me quote one passage from this verdict which, after traversing certain features of the Basis of Union, declared that "none of this can have this Court's approval."

"The Court finds itself in agreement with the distinguished authority William E. Barton, who throughout this trial was repeatedly referred to by both counsel for plaintiff and defendant. In his book, *The Law of Congregational Usage*, in the sub-chapter on "The National Council," beginning at page 420, he said:

The danger that the National Council will some time assume larger functions than belong to it and commit the denomination to disastrous policies is not wholly imaginary. The history of denominational organization abounds in warnings. The love of power grows easily among those who come to possess it, and some organizations, very innocent in their inception, have developed large and insidious powers of usurpation . . . . It might be observed that just as dripping water will wear away stone, so here there is imminent danger of accretion which will gradually, but nonetheless relentlessly, undermine the independence and auto-

\*Minister emeritus, Pilgrim Church, London, England.

mony of the separate Congregational Christian Churches.

The Appellate Court of New York set aside the Steinbrinke judgment on jurisdictional grounds. Whilst therefore it loses the force of law, nevertheless its logic remains unimpaired, and in subsequent findings may yet be reinstated legally. It is quoted here to give a glimpse of the gravity of the issue at stake.

The present writer has no doubt of the sincerity and good Christian purpose of those officers of the denomination who have sought so long and so tenaciously to solve the problems of uniting Congregationalism with other forms of church organization. Certainly there has been a school of most determined leadership seeking by amalgamation to increase the size and, perhaps, prestige and power of Congregationalism over against the larger ecclesiastical bodies of the Ecumenical Movement. One can only guess at the driving forces of this situation, for it is something of a mystery why revered and intelligent leaders who have tasted the glorious liberty of Congregationalism should come to think that it needs to be sacrificed for the mess of pottage that ecclesiastical authoritarianism really is in this modern situation.

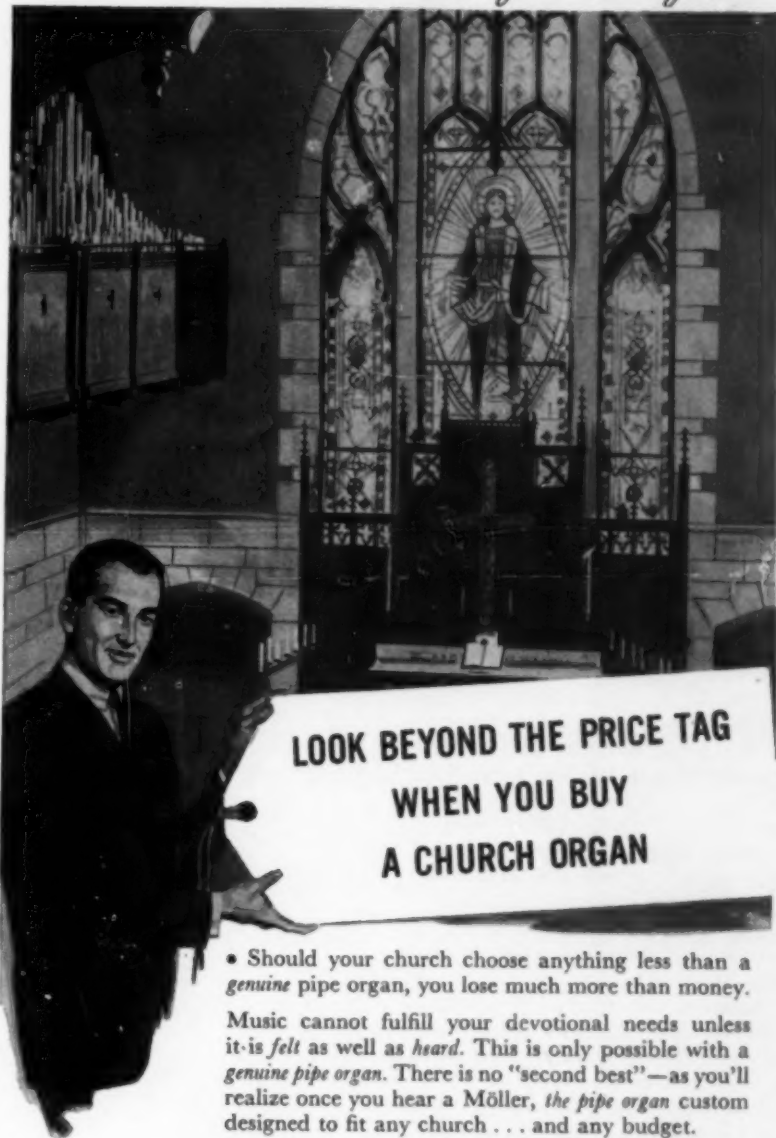
#### Freedom on the Scaffold

Ours is a world in which civic and political liberty is once again thrown by social evolution into fierce jeopardy. The careless and often conscienceless misuse of a disorderly freedom by the Western nations, forcing upon the Eastern peoples subjection to a suffocating militaristic order, has set the horns of the historic paradox of freedom and order in opposition to each other. That paradox must be solved and drawn forward to synthesis—it must not be allowed to become the subject of war, or barbarism will return.

This is no time for free Christianity to immolate itself on the altar of the worldly values of bulk and numbers and powers. It may all too easily mean that Christianity is joining the "big stick" brigade of modern secular development. It is purposeless for Protestantism to attempt to rival Rome in achieving the rather worldly values mentioned above. We have more precious values to conserve—Truth and Freedom and Love—and both Truth and Love languish when freedom is injured.

For example, we find Dr. Truman Douglass, in his book *Preaching and the* (turn to page 23)

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# How to Lay Out a Parking Lot\*

The first step in laying out a parking area is to list all the factors which must be taken into consideration. These will include the following:

1. Dimensions—length and width.
2. Entrances and exits. Are the streets one way or two way? Is an alley involved in either entrance or exit?
3. Turning radius. Is there enough room for cars to make the turns necessary for entrance or exit?
4. Customers using lot. If lot is largely patronized by women, parking stalls must be wider and parking aisles wide enough for easy entrance and exit from stalls.
5. Automatic or attendant operated. In many cases attendant lots require parking shacks which are not necessary for automatic lots.

After listing all of these factors, you can then proceed with the lot layout.

The ideal lot layout provides for parking the maximum number of cars, with the stalls or aisles wide enough so parking is made as easy as possible.

The average commercial operator wants to park as many cars as possible. He will probably lay out an area with narrower stalls and aisles than a food store will use. This is especially true on attendant-operated lots.

Basically the width of the parking area determines the angle of the parking stall, whether it be 45°, 60°, 90°, or some other angle.

Reference to the accompanying Parking Lot Dimensions Table shows that a 90° angle with an ideal 9' stall and 19' overall car length requires a 24' aisle. Consequently, one row of cars parked at 90° requires a 43' width dimension.

Parking at a 45° angle with a 9' width stall and 19' 10" length requires a 13' driving aisle. Therefore one row of cars parked at a 45° angle necessitates 32' 10" of width.

Parking at a 60° angle with ideal 9' width stalls uses 21' of length but re-

quires only 18' aisles, which enables one row of cars to be parked within a 39' width.

The length of the lot determines the number of 8', 8' 6", 9', 9' 6", or 10' stalls that can be recommended.

The following significant facts become self-evident:

1. As the angle of the stall becomes more abrupt or increases, the number of feet of aisle space increases.

2. A greater number of cars can be parked at 90° than 60°, using the same stall width. See table shown herewith.

The wider the stall, the sooner the driver can start turning, thus reducing the aisle width.

Application of the following table to your own lot dimensions will enable you to make the proper decisions on the appropriate angle and easily compute the capacity.

	Overall Length Including Bumper	Wheelbase	Width
Buick Electra	226"	126"	80"
Cadillac 62	225"	130"	80"
Chevrolet Impala	211"	119"	81"
Chrysler New Yorker	219"	126"	79"
DeSoto Fireflite	215"	122"	79"
Dodge Monaco	212"	122"	78"
Dodge Dart	208"	118"	76"
Ford Fairlane 500	213"	119"	81"
Lincoln	227"	131"	80"
Mercury Montclair	219"	126"	81"
Oldsmobile '98	221"	126"	80"
Plymouth	209"	118"	78"
Pontiac Star Chief	221"	124"	80"
Rambler Ambassador	198"	117"	72"
Studebaker Hawk	204"	120"	71"
Corvair	180"	108"	66.1"
Falcon	181"	110"	77"
Valiant	184"	107"	70"
Leak 6	175"	109"	71"
Rambler 6	190"	108"	72"

Dimensions of American 1960 Automobiles

PARKING LOT DIMENSIONS TABLE															
Angle of Parking	Stall Width	Car Length Per Car	Stall Depth	Driveway Width	Angle of Parking	Stall Width	Car Length Per Car	Stall Depth	Driveway Width	Angle of Parking	Stall Width	Car Length Per Car	Stall Depth	Driveway Width	
	A	C	D	E		A	C	D	E		A	C	D	E	
0°	8'0"	23'0"	8'0"	12'0"	45°	8'0"	11'4"	19'2"	14'0"	70°	8'0"	8'6"	20'8"	26'0"	
	8'6"	23'0"	8'6"	12'0"		8'6"	12'0"	19'2"	13'6"		8'6"	9'0"	21'0"	19'6"	
	9'0"	23'0"	9'0"	12'0"		9'0"	12'0"	19'2"	13'0"		9'0"	9'6"	21'2"	19'0"	
	9'6"	23'0"	9'6"	12'0"		9'6"	12'6"	19'2"	12'6"		9'6"	10'2"	21'2"	18'6"	
20°	8'0"	23'3"	14'0"	11'0"	50°	8'0"	10'6"	19'0"	14'0"	80°	8'0"	8'2"	20'2"	25'0"	
	8'6"	24'1"	15'0"	11'0"		8'6"	11'2"	19'0"	12'6"		8'6"	8'8"	20'2"	24'0"	
	9'0"	24'1"	15'0"	11'0"		9'0"	11'6"	19'0"	12'0"		9'0"	9'2"	20'2"	24'0"	
	9'6"	27'10"	15'6"	11'0"		9'6"	12'5"	20'0"	12'0"		9'6"	10'3"	20'2"	24'0"	
30°	8'0"	20'3"	15'11"	11'0"	60°	8'0"	13'2"	21'0"	12'0"	90°	8'0"	10'3"	20'6"	24'0"	
	8'6"	21'1"	16'11"	11'0"		8'6"	13'8"	21'0"	11'6"		8'6"	10'9"	19'0"	26'0"	
	9'0"	18'0"	17'4"	11'0"		9'0"	11'2"	20'0"	18'6"		8'6"	8'6"	19'0"	25'0"	
	9'6"	19'0"	17'10"	11'0"		9'6"	11'0"	21'3"	18'0"		9'0"	9'0"	19'0"	24'0"	
40°	8'0"	20'0"	18'3"	11'0"	90° Back In	8'0"	11'6"	21'6"	18'0"	8'0"	8'0"	19'0"	24'0"		
	8'6"	20'0"	18'3"	11'0"		8'6"	11'6"	21'6"	18'0"	8'6"	8'6"	19'0"	24'0"		
	9'0"	20'0"	18'3"	11'0"		9'0"	11'6"	21'6"	18'0"	9'0"	8'6"	19'0"	24'0"		
	9'6"	20'0"	18'3"	11'0"		9'6"	11'6"	21'6"	18'0"	9'6"	8'6"	19'0"	24'0"		

0°

30°

45°

90°

PROPERTY LINE

Page 2

\*From a booklet of the same title published by Western Industries, Inc., Chicago, Illinois. Price: \$1.00. A copy will be sent without cost to any subscriber who makes his request through "Church Management."

90° Parking	60° Parking	45° Parking
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3 ROWS OF CARS REQUIRE 105' Width Lot	99' Width Lot	79' Width Lot
4 ROWS OF CARS REQUIRE 124' Width Lot	120' Width Lot	98' 10" Width Lot



## CRISIS IN CONGREGATIONALISM

(continued from page 21)

New Reformation, adopting and making very much his own the statement from a resolution of the Council of the Church of India, Burma and Ceylon (1944) to this effect: "The ministries of all separated communions are by the fact of separation imperfect and limited in authority." Accompanying that statement is the proposed action:

We believe that when separated communions come together again, their ministries should be united by a solemn act of humility and rededication in which, through the mutual laying on of hands with prayer, they seek from God the enrichments of all those ministries . . . that we may receive through the laying on of hands and prayer the spiritual endowment which in separation from them we lack.

Here in Dr. Truman Douglass' acceptance of this statement and procedure is an instance of how truth can become distorted when a passion for unity outruns the essential safeguard of freedom. It is quite impossible for the Congregational minister to treat the validity of his ordination and the authority of his ministry as though it were dependent upon the number of Christians brought under his ministrations or made available to his authority. He does not regard himself as separated in any fundamental sense from the other communions of Christ. They may regard him as in some way inferior and debar him from effective ministry and communion with themselves, but that is their moral responsibility, not his, and their limitation does not injure the validity and authority of his ministry.

The Congregationalist yields to none in his desire for the oneness of Christ's church, but sees that unity fulfilled in the love-relationship that Christ commanded rather than in organizational identity. Greater harmony between the churches may well develop slowly if that love-relationship is maintained, but the danger of stepping across the line of authoritarianism is too great to make such a setting back of the clock of history worth while or in any sense necessary.

It may be too late for this truth to prevail in the American scene. But this warning may be in time to prevent a like blunder in Australia and Great Britain.

(end)

Church Management: October 1960

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## 1960 Meeting of

# The Church Architectural Guild

William H. Leach\*

Once each year the Church Architectural Guild of America holds a joint conference with the Department of Church Building and Architecture of the National Council of the Churches of Christ in the United States of America. The joint conference for 1960 was held in the Hotel Leamington, Minneapolis, last May. It brought together the representatives of the two bodies to discuss every phase of church architecture and church building. The department of the National Council is made up of representatives of the various denominations which compose the National Council; the Guild of Church Architects is composed largely of practicing architects who specialize in church construction.

Though each group has the same objectives, each has its own area of authority. The National Council group starts with the accepted programs of the denominational members and seeks to project the ideals into a building program; the guild supplies the technical skill to put the philosophy and ideals into brick, stone, plastic, glass, and wood.

These joint meetings go back twenty-one years. During that time there has been a growing relationship between members of the two groups and a spirit of cooperation among the denominations represented. The meetings are conducted with the freest expressions; in a sense it may be the most ecumenically motivated conference to be held in our land. The meetings are open to the public, and many churches take the op-

portunity to participate and find help for their own problems.

In the conferences the principles of religious education and worship are discussed. Architects supply an exhibit of their new buildings so that participants have not alone the advantage of classroom discussions but a visual presentation as well.

### Minneapolis Meeting

The slogan of the 1960 meeting was "The Modern Church: Its Message and Its Architectural Challenge." The method of presentation included inspirational lectures, panel discussions, architectural exhibits, craft exhibits, and tours to outstanding churches. A wide variety of subjects were presented in the various conferences. They included worship, education, financing, organization of the building program, contemporary European architecture, selection of the architect, use of church buildings in time of disaster, how to read blueprints, etc., etc.

Two items on the agenda have great interest for the visitors. One we have

mentioned is the architectural exhibit. This is available for several days for study, and the judges then make their awards. The juries which have the judgment in charge face a very serious task. It is not easy to appraise the dozens of plans spread before them. There must be some division of the entries. To facilitate the process the plans presented are classified under four categories.

- I. Churches seating more than 250
- II. Churches seating less than 250
- III. Religious education buildings
- IV. Chapels

The decisions of the judges in the 1960 meeting follow. We show some of the winners in this issue. Others will be shown later.

### Honor Awards

#### CLASS I

Elysian Fields Methodist Church, New Orleans, Louisiana

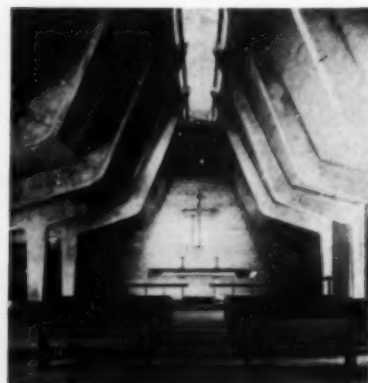
Lawrence & Saunders, New Orleans, Louisiana

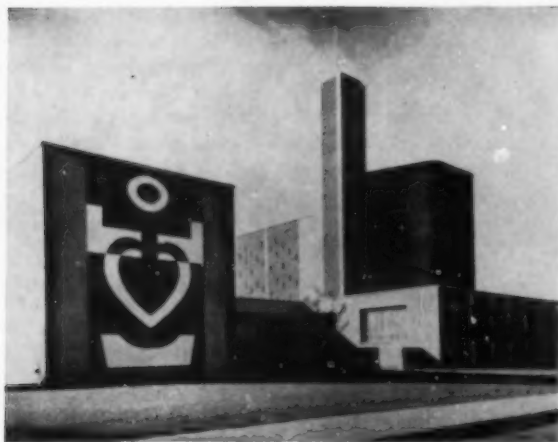
Valparaiso College Chapel, Valparaiso, Indiana

Stade, Dolan, Anderson & Associates, Park Ridge, Illinois

Three views of the Church of the Good Shepherd, Coral de Tierra, California.

\*Editor, "Church Management."





Exterior and interior, Our Savior's Lutheran Church, Sioux Falls, South Dakota.



First Congregational Church, Sheboygan, Wisconsin

Stegner, Hendrickson, McNutt; Brainerd, Minnesota

Trinity Lutheran Church, Montevideo, Minnesota

Shifflet, Backstrom, Hutchison & Dickey, Inc., Minneapolis

Antioch Evangelical Lutheran Church, Farmington, Michigan

Begrow & Brown, Birmingham, Michigan

Our Savior's Lutheran Church, Sioux Falls, South Dakota

First Presbyterian Church, Sioux Falls, South Dakota

Church of Saint Mary, Sioux Falls, South Dakota

Harold Spitznagel & Associates, Sioux Falls, South Dakota

#### CLASS II

St. Augustine Episcopal Church, Gary, Indiana

Edward B. Dart, Gary, Indiana

Faith Lutheran Church

Durham, Anderson, Freed; Seattle, Washington

Church of the Good Shepherd, Coral de Tierra, California

Germano Milone, San Francisco, California

Central Methodist Church

Sedro Woolley, Washington

Durham, Anderson, Freed; Seattle, Washington

#### CLASS III

First Presbyterian Church, Minot, North Dakota

Long & Raughland, Minneapolis, Minnesota

The Temple, Tifereth Israel, Cleveland, Ohio

Michael M. Kane, Cleveland, Ohio

Perkins & Will, Chicago, Illinois

Unitarian Church, Lincoln, Nebraska

Dale L. Gibbs & Associates, Lincoln, Nebraska

First Presbyterian Congregation of Whippany, Montclair, New Jersey

George E. McMowell

#### CLASS IV

Chapel, Camp Cabin, Manager's Cottage

Georgia Episcopal Conference Center

Camden County, Georgia

Blake Ellis, Valdosta, Georgia

#### The Crafts Exhibits

Several years ago a crafts exhibit was added to the church plans. This was to encourage craftsmen, both professional and amateur, to develop their skill in various crafts related to the church. The first award in 1960 went to John F. Eilers of Cleveland, Ohio, for his faceted-glass-in-cement window. We show a picture of it in this issue. Mr. Eilers is associated with Winterich's in Cleveland.

The second award was given to Hillis Arnold of Kirkwood, Missouri, for his scale model and photographs of the sculptured entrance door of the educational building of the First Normandy Presbyterian Church, Normandy, Missouri.

#### The Conover Award

Laymen are also interested in the



Faceted-glass-in-cement-window by John F. Eilers was given the first award in the crafts exhibit.

annual Conover award given to a non-architect who has made a substantial contribution to good church building during the year past. The award was founded to honor a Methodist minister, Elbert M. Conover, who as secretary of the Home Mission Board of the Methodist Church led the movement for better church buildings. He became the first secretary of the department of church building of the Federal Council of Churches which preceded the present

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National Council of Churches. He was instrumental in bringing together the architects who were organized in the Guild of Church Architecture. He literally wore himself out traveling across the country urging greater interest in better buildings.

This award for 1960 was given to Dr. Elwood L. Bowman, director of church extension for the Board of American Missions for the United Lutheran Church. Dr. Bowman is reputed to be the leader who has projected new buildings in his denomination at the rate of a new church building for every third day in the year.

In earlier years this award has been made to Clarence W. Hall of *Reader's Digest*, C. Harry Atkinson of *Protestant Church Buildings*, William K. Newman of the Board of Home Missions of the Congregational Christian Churches, John R. Scotford, church building consultant, and William H. Leach, *Church Management*.

#### OUT OF OUR HIGH DESIRE

Out of the deepest sensing of our souls,  
Out of our High Desire, yielded to and kept,  
There comes the Great Decision—the commitment  
Which breeds all noble loves and truth and faithfulness;  
Which genders pain within the heart, and struggle, mind's concern,  
And leads inevitably to a cross:  
But leads also unto great joy, and sin's release,  
Man's wholeness and good, eternal life,  
The serving of mankind, surrender of the self,  
The faithful doing of God's great good will,  
The sharing in a joyous company

In God's loved fellowship, and inner peace.  
Thus are we led by Christ, blest Son of God,  
Whom we do call our Savior and our Lord:

In his example—life, words, truth, and love,  
And in his death, he points the way to men.

Edward E. Chipman  
Denver, Colorado



# Borrowing for Church Construction

Harold I. Lunde\*

Nearly every congregation must borrow money to build or remodel. Its ability to get a loan usually determines when construction can begin or if it can begin at all. This article looks at borrowing from the viewpoint of the lender and examines some principles bankers use in lending to churches.

The local bank is widely used as a source of credit for churches seeking loans. But the congregation should also investigate other sources such as denominational funds, fraternal societies, and other private concerns. Such "comparative shopping" is accepted and encouraged by reputable lenders as a good business practice.

Bankers as a rule are willing and eager to serve the credit needs of churches in the community. Churches enjoy a preferential status. But bankers are committed by law and public trust to be reasonably sure borrowers can repay their loans on time without undue hardship.

In evaluating the loan application of a church, the banker must be assured that sound business practices are being followed by the minister and the lay leadership. To protect both the borrower and the lender, an orderly and periodic reduction of debt must be planned at the time it is incurred.

The church should keep good financial records and balance its budget. Bankers usually examine a congregation's receipts and expenditures over a

\*Reprinted from the "Seminary Quarterly" published by the Ministers Life and Casualty Union, Minneapolis, Minnesota. Harold I. Lunde is a consultant on the staff of the publication. Article is used by special permission.

## TYPICAL CHARACTERISTICS OF NEW CHURCH MORTGAGES

- 40-60% of Building Value
- Limit of \$500 Debt per Family
- Interest Similar to Home Mortgages
- Ten-Year Pay-Back Period

number of years. The church scores well if it has no major outstanding debt. It is better prepared to borrow if it lives within its budget and provides debt-free housing for the minister. Records of special pledge drives and their success in relation to the goals established are important, too.

A church's fund-raising program is always subject to close scrutiny by the lender. The key person here is the minister, for experience has shown the importance of his leadership in raising revenue. Bankers often urge the congregation to purchase additional insurance on the life of the minister equivalent to at least one year's debt service. Replacing a minister who has died or moved away nearly always slows fund-raising and may endanger the schedule of debt repayment.

Bankers prefer a program designed and carried on by the membership themselves, and consider many small contributions better than a few large ones. Wide participation can be counted on to generate continuing financial support. Architects may not appreciate or use all the suggestions of the sanctuary, classroom, office, and other committees, but the participants feel the church belongs to them. They are more generous in their giving.

Professional fund-raising agencies have been used successfully, but a word of caution is appropriate. They require careful selection, supervision, and follow-up by the minister and his lay leaders.

The minister who puts all possible members to work in planning the new church can usually count on a successful program. It is a good idea to have separate building and finance committees, which will help keep enthusiastic projections within the budget. Experience has shown that the building committee will usually want to spend too much and will need the balancing influence of the more conservative finance committee.

## buying tips for church pew buyers

WHEN A FEW  
DOLLARS LESS...

BECOME A WHOLE  
LOT MORE

Many who have bought church pews on price alone learned *with regret* that often a few dollars *less* today become a whole lot *more* in just a few short years!

Intelligent buying of church pews—which should be bought to last for generations—considers value, never price alone, as the final determining factor.

When your committee, board or congregation is tempted to take the lowest bid, we suggest the following...

1. Take a long second look. If the value is solidly there, it will become more and more apparent upon examination.
2. Ask to see an actual installation. That's the real test. Talk with the people themselves who are enjoying Endicott furniture in their church.
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The building proposal presented to the banker should not be too large for the congregation and its giving power. If the overall building program is too ambitious in the light of building costs, interest rates, and church revenue, it can be divided into parts or stages. Build one part now, in a few years another, and so on. Many young, growing congregations are doing this and moving steadily toward complete church facilities.

The finance committee should provide for the donation of "memorials," and establish a memorial committee to coordinate such giving. Some people prefer to give with permanent recognition. Others prefer to give anonymously. In either case, the giver will usually respond with larger contributions when he knows they are appreciated. Ministers and lay leaders should therefore be generous with their praise, especially to committees and groups planning and financing the building program.

Many problems may be avoided by the minister who consults other ministers that have recently experienced a building program.

The outlook for church building is bright. Construction is at an all-time high, with participation and interest at peak levels. Never before have American churches raised so much capital for building. Borrowing is also at an all-time high, yet debt repayment is generally ahead of schedule. Churches are proving to be excellent credit risks where wise business leadership is exercised.

Bankers say there are no simple yardsticks for lending to churches. The spirit and enthusiasm of the congregation are most important, and each has a spirit of its own. Real support varies widely from one church to another, both within and between denominations. In developing the lay leadership and this spirit, the leadership of the minister is of crucial importance.

(end)

#### STAR LAMPS

At night  
the stars become  
the bright and shining lamps  
the angels light to guide the steps  
of God's beloved children, homeward  
bound.

Charles H. Voss  
Lakeland, Florida

## Professional Courtesy or

## Medical Charity?

Donald J. Maccallum\*

Should the family physician give free medical care to clergymen? Many doctors still extend the traditional professional courtesies, not only to their own pastor but to the minister's family and to other clergymen who need their services.

The writer has always received this gracious consideration, not only from his family physician in several communities but also from specialists who have cheerfully given their services without charge.

While the care of clergymen is not a matter of great economic consequence to the doctor, his deeply appreciated professional courtesies do raise troublesome questions for the minister.

Professional courtesy implies at least the possibility of reciprocity. The doctor who receives the care of another physician is in a position to return the favor, but the clergyman, while he may from time to time be of some assistance to the doctor, is compensated by his church for all his pastoral services, even when his counsel is sought concerning patients not his parishioners. There is no way in which the pastor can extend courtesies to the physician comparable to those received from his doctor. Professional courtesy, therefore, is in fact medical charity, which pricks the pastor's pride even while it relieves the pressure on his pocketbook.

Then, too, the doctor's kindness in treating clergymen without charge is part and parcel of a distressing system of clerical preference. The pastor is offered department store discounts, baseball passes, and assorted perquisites not available to his parishioners, who in many cases face far greater economic problems than their minister. Some pastors find it difficult to reconcile such preferential treatment with the message of the gospel they proclaim. When the family physician gives us considerations

which he obviously cannot give to all his patients, we cannot help but feel that such professional courtesies tend to isolate us even more from the struggles and perplexities of the people among whom our lot is cast.

Furthermore, the knowledge that the clergyman does receive various "fringe benefits" denied his parishioners allows churches to rationalize their parsimony. Free medical service by itself is not responsible for low remuneration of the clergy, but it is part of an outmoded system that influences the thinking of church people who pay the minister's salary.

The truth is that ministers today are not poor. On the whole, they are underpaid, and many, particularly in town and country areas, are financially hard pressed. But the average clergyman is no worse off than his average parishioner, and a good deal better off than the poorer folk in his parish. Except in individual instances, there is no economic reason for the physician to give the clergyman special consideration.

From the pastor's point of view the most troublesome consequence of receiving professional courtesies is not the ambiguities of principle involved, but the more practical matter of inadequate medical care which he accepts.

Not that the physician gives slipshod service! Far from it. But the minister himself neglects to get the medical attention he would seek if he were paying for the doctor's services.

The minister who knows that the doctor will not accept payment feels conscience-bound to stay away from an already overworked M.D. if he can possibly do so, and, indeed, to keep his family away from the doctor until paternal or husbandly concern outweighs compassion for the harassed physician.

In spite of the doctor's invitation to call on him at any time, the pastor is hesitant to take advantage of medical generosity. He excludes routine check-

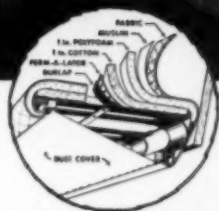
\*Minister, The First Congregational Church, Greenfield, Massachusetts.

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ups, becomes his own family diagnostician, and generally imposes on his family a policy of medical neglect so long as the consequences do not appear too serious.

Thus the doctor's professional courtesies pose a dilemma for the pastor. If he seeks the medical services he thinks his family should have, he feels guilty about imposing on the physician's time and generosity. On the other hand, if he does not allow his family the medical attention he thinks they should have, he feels just as guilty about that!

What can be done? First, the minister can certainly carry Blue Cross or other medical insurance by which the doctor will be compensated for certain types of medical service without direct billing of the patient to whom he believes professional courtesies should be extended.

Second, the physician can be urged to re-examine the reasons for giving free service to the clergy in the light of the pastor's improved economic situation, and through frank discussion he can be helped to appreciate the problems which confront the minister who accepts professional courtesies with mixed feelings.

Third, free medical service to the

clergy is not so firmly established or universally accepted that it could not be abandoned in favor of an alternative which should be acceptable to the sensitive physician and agreeable to the minister.

The alternative, in effect, would be a private insurance arrangement between the doctor and the pastor. Taking the minister's economic circumstances into account, and also recognizing the tradition of special consideration for the clergy which many physicians are reluctant to transgress, an agreement could be reached by which the minister would pay the physician an annual sum of reasonable size, comparable perhaps to Blue Cross premiums, in return for which the doctor would provide all necessary services not covered by Blue Cross or other medical insurance.

This would still be a "courtesy" agreement, but it would free the minister from the feeling that he ought not to bother the doctor with other than acute health problems and would also give him the satisfaction of paying, as other people must, for the services he needs.

(end)

## "... AND THE LIFE EVERLASTING"

The hours of darkest Night begin

As man recounts his day of sin.  
He totals deeds he's left undone,  
And wonders if Tomorrow's Sun  
Will shine on him so fair.

The closing hour of final Night  
Grants man a chance to gain  
new sight;

He seeks forgiveness, and for-  
gives—

He now sees clearly why God  
lives

Through One who is so fair.

The sweeping tide of Night  
takes place,

And man is lost to human race.  
Rejoicing now, his freedom  
won,

He stands beneath Tomorrow's  
Sun—

On him it shines so fair.

Martha L. Fink  
Cumberland, Maryland

## Administrative Assistant

# Directs Visitation Program

William C. Luken\*

The greatest mass migration of people in the world's history is in progress. It started in our nation during World War II and has continued at an accelerated rate to date. Church members are moving more and more frequently.

Upon arrival in a new community, the family finds itself faced with re-establishing its pattern of living. The home they occupy is strange, and all efforts are directed toward bringing order once again out of the jumble of packing cases and boxes. Merchants in the community, recognizing the value of first impressions, have banded together and through organizations such as Welcome Wagon introduce their products and services to the newcomers. Within a matter of hours after the arrival of the moving van, dairies and bakeries contact the family and offer their services.

Schools are located and the children are enrolled so that their education may be continued with the least interruption. Actually, when the family selected this particular home they probably had in mind the convenience of schools, shopping, and transportation.

But what about the spiritual life of the family? Are they to be left to their own devices in this matter, with the hope that they will of their own accord find a church which will meet the family's needs? To many families the church is as important as the schools and shops of the community. There are other families, however, who were classified as "unchurched" in their former place of residence; and there are still others who for some reason or other fail to feel a sense of urgency in once again identifying themselves with a church. Their feelings are often expressed in the words, "Once we have things in order at home we will attend."

Churches in all areas are concerned with the problem of these unchurched people, and the situation is not peculiar

A call is made.

Name	Phone
Street Address	
Town	
Moved here from	
Employed at	
Church Membership	
Others in family	
Remarks	
Assigned to deacon	
Cells made by	
Date	

Date	From
A PASTORAL CONTACT CALL HAS BEEN MADE IN THE HOME OF:	
Family Name	
Address	
Information:	
This card should be given to Secretary for Call Record.	

Report of call is  
mailed to church  
secretary.  
Assignment to  
deacon.

to rural, urban, or suburban communities. They have mailed brochures, erected signs, and asked the cooperation of community welcoming services in informing the newcomers of the churches in the community. The denominations, too, attempt to inform local churches of the arrival of members of their denomination through changes in mailing addresses.

These methods have value, but few will argue the importance of a personal contact between the family and a representative of the church. Best results can be obtained through a visit from a representative of the church as soon as possible after the family's arrival in the community. This visit need not be made by a member of the church staff; it can be just as effectively performed by a lay person.

Flossmoor Community Church of

Flossmoor, Illinois, has developed a program of visitation that works well in its community. It is recognized that this is not a perfect solution for all churches and that every church must devise its own program to fit its community.

The village of Flossmoor is a suburb of Chicago, and during the past few years has felt the tide of new families flowing out from city to suburb and the influx of families moving into the greater area to service the needs of its expanding industries. Under the direction of Dr. Robert K. Bell, senior minister of the church, Flossmoor Community Church, which is nondenominational, has grown from 250 to 1,600 active members in fifteen years. Undoubtedly the church would have grown even though it remained passive in acknowledging new arrivals, but without questioning its growth in size and strength can

\*Administrative assistant, Flossmoor Community Church, Flossmoor, Illinois.



Date \_\_\_\_\_

**NEW NAMES**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

TOWN \_\_\_\_\_

PHONE \_\_\_\_\_

MOVED HERE FROM \_\_\_\_\_

EMPLOYED AT \_\_\_\_\_

CHURCH MEMBERSHIP \_\_\_\_\_

OTHERS IN FAMILY \_\_\_\_\_

REMARKS: \_\_\_\_\_

Make cards for:

Mailing list ( )

Birthday list ( )

Deacons ( )

Woman's Association ( )

Men's Forum ( )

Couples' Club ( )

Church School ( )

Choir ( )

Sunday Evening Club ( )

Square Dance ( )

Forty-Uppers ( )

PEGS ( )

Call made by: \_\_\_\_\_

The deacon calls.

be attributed to a great extent to its desire to extend the hand of Christian fellowship to all who enter the community, regardless of former church affiliation.

#### The Introductory Call

As soon as possible after the new family has arrived in the community, the administrative assistant of the church (a lay member of the church staff) calls on the family. If within the first few minutes of conversation it develops that the family is of a different faith and that they are aware of the location of their church, the call is terminated. Often, however, these people are curious about Flossmoor Community Church, and the visitor stays long enough to answer their questions and invite them to participate in the program. Those who express a definite interest in a denominational church are told where the closest church is located, and an invitation is extended to them to visit Flossmoor Community Church also.

If interest is expressed in the community church, the visit is extended only long enough to explain briefly the pro-

*Church Management: October 1960*

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Moved here from \_\_\_\_\_

Employed at \_\_\_\_\_

Church Membership \_\_\_\_\_

Others in Family \_\_\_\_\_

REMARKS: \_\_\_\_\_

Calls:

Minister \_\_\_\_\_ Date \_\_\_\_\_

\_\_\_\_\_ Date \_\_\_\_\_

Assigned Deacon \_\_\_\_\_ Date \_\_\_\_\_

Returned by Deacon \_\_\_\_\_

Make cards for:

Mailing list ( )	Choir ( )
Birthday ( )	SEC ( )
Deacon ( )	Square Dance ( )
Woman's Assn. ( )	PEGS ( )
Men's Forum ( )	_____ ( )
Couples' Club ( )	_____ ( )
Forty-Uppers ( )	_____ ( )

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gram of the church and to gain information that can be used to better integrate the family into the church. The caller carries with him a form especially devised for this purpose, which includes space for information concerning children, their ages, former church affiliations, and special interests of the family. At the conclusion of the call a mimeographed brochure is left with the family. This explains the church program, lists the various activities available, and gives the names and telephone numbers of the people in charge. It might be noted that church membership is not the subject of the call and is discussed only if inquiry is made. This call is primarily to greet the new family and, if possible, extend the services of the church to them.

Also noted on the call sheet are the names of the various church organizations such as the woman's association, the parent education group, the couple's club, the choir. When the call is completed, the caller indicates on the form those organizations which would be of specific interest to the family, based on the information gathered at the time of the call. The church office then extracts the information and sends slips to all of the membership chairmen of the or-

ganizations checked. These chairmen invite the family as individuals or as a group to participate in their programs. If the invitation is accepted, a member of the group escorts the newcomers to the meeting, and every effort is made to have the family feel at ease and to meet those present.

It has happened that this church's call is the only church call made on new families, and as such it is impressive to many who have other faiths. Its public relations value is important in a community-centered church such as Flossmoor Community Church.

#### Assignment to Deacons

The administrative assistant also assigns a deacon to call on the new family and furnishes the deacon with a 3" x 5" call slip listing all available information. The deacon's call is usually made in the evening or on the weekend, and quite often he is able to meet all members of the family. His call, too, is primarily one of fellowship, and at the conclusion he leaves with the family a printed booklet entitled *Church Life*. This illustrated booklet, which is revised yearly, covers the philosophy of the church, its history and organizations, with a brief discus-

sion of its activities. The deacon then returns to the church the card sent to him and notes his comments thereon. By the time these calls are completed, most new families have indicated the degree of their interest in the church, and many are active participants in one or more groups.

Only after they have become familiar with the church and have evidenced interest by participation are they approached for membership. The length of time varies with the individual family and may be a few weeks or years. No attempt is ever made to pressure the people into this action, and when they unite with the church, it is at their request. Members of the membership committee are carefully selected, and membership up to this point is not the issue.

(end)

#### FEAR

Fear the day,  
Fear the night,  
Fear the weak  
Who has to fight.

Otho O. Bays  
Michigan City, Indiana

## Imputed to Him for Righteousness

### PSALM 629

Fred Smith\*

Last Sunday, as my custom is, I went to church to worship the Lord most high. The church of my choice that day was a church of a liberal faith. Taking the seat allotted to me by a most charming usher, I bowed my head in silent prayer that the service might be a blessing to all and sundry, which I took for granted included myself. As I opened my eyes I felt within me a sudden upsurge of joy, for it seemed to me that my prayer was being answered ere the service had begun. There, on the off-set wall of the chancel, in the direct line of my vision, was the hymn announcing board containing, as one might expect, the hymn numbers for the day. It was not this to-be-expected threefold fact that arrested my attention. What claimed my attention was the notice preceding the listing of the hymns. It read "Psalm 629."

I found myself saying, inwardly and silently, of course, "Psalm SIX HUNDRED AND TWENTY-NINE!" That was a new one on me. Being fairly familiar with the Book of Psalms in the Bible, I knew that the number therein was but one hundred and fifty. I was impressed to the point of glad-some praise. Evidently in my visitations to various churches I had come upon one that had a conscious belief in the contemporary guidance of the Spirit of truth which would lead men into all truth.

Then came the denouement. Anticipating the reading of Psalm 629, I turned to the hymnbook conveniently placed for my use, and paged it to 629, and behold I found that it was not Psalm 629 at all. It was merely a convenient numeral to indicate that it was the 629th item placed in the book for the convenience of the reader. The psalm there given was actually Psalm 91, as a footnote informed me. Later in the service the congregation read Psalm 91, given under the numeral 629.

I did not join in the reading, for I was preoccupied with the intriguing thought of Psalm 629. That had attuned the soul of me to be ready for a new song, a new psalm, such as the "new

song" spoken of in the Apocalypse. But it was not to be. Under 629 we were back again in the far-off days of David, the reputed writer of that psalm. Or was it Moses? The specific author was to me, at the moment, not important. The fact of importance just then was that I was all set to tune my praise to a contemporary revealing of truth for my day and generation. The revealing as given by David or Moses was good in its own way, but, pardon me for saying so, it was not good enough for one geared to an ecumenical Christianity.

The alluring prospect of repeating Psalm 629 was, however, bringing its own reward. It had reawakened a soul-thrilling memory that was made for me long years ago when, attending a strange church, I was given a new perspective as to the range of scripture. Always, after that experience, the Bible was not to be a closed book. It was a book to which additions would be made in the further revealings of the spirit of truth.

How well I recall to this day the way of this enlightenment. The minister stood up to read what was known there as "the second lesson." Without any preliminary explanation that anything new was to take place, he announced that he would read the second lesson from the scriptures as recorded by Robert Browning. He then proceeded to read a poem of Browning's. I went again and again to that church and always found a satisfying experience as the minister read a portion of some contemporary scripture.

The service last Sunday was good in its own way, as most of the usual services of such a church are. But for me the rewarding worth of that service was in the overplus that came for me by the incidence of a thought in my mind combining with what might be called somebody's error. God had accounted somebody's error to me for righteousness. I filled in what was lacking in that error and found the filling in measuring up to an important truth: The truth that, if one has ears to hear, God has spoken to us not merely up to number 629 in psalms but away and beyond that number.

(end)

\*Congregational minister living in Laguna Beach, California.

Church Management: October 1960

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David A. MacLennan\*

## Priming the Preacher's Pump

### A REPORT FROM EUROPE



"Teaching the Clergy to Preach."

This was a headline in a May issue of the *Sunday Times* of London, England. Not surprisingly to any readers of this column, it caught my eye and stimulated what I like to think is my mind. Under the headline appeared a report of action taken by our Anglican brethren in Britain to create a College of Preachers similar to the College of Preachers maintained by the Protestant Episcopal Church in Washington, D. C. Tape recorders, lectures on dramatic presentation and popular psychology, and "years of experience in the pulpit" will be the equipment used for training Anglican ministers to preach the Word more effectively. Canon Bryan Green of Birmingham, known to many Americans and Canadians through his preaching missions on our side of the Atlantic, gave the reason for this innovation: "We must admit that the general standard of preaching in Anglican churches is poor." Could we make a similar confession concerning the general standard of preaching in American and Canadian churches? Of course it depends upon the standards by which we judge our preaching. Certainly no one of us would claim that our average preaching is what it should be in content or form, not to speak of delivery. Our British friends propose to employ certain equipment and techniques which have been used for a considerable time in most theological seminaries of North America. It is likely that they would be interested in experiments being made in certain seminaries whereby a kind of clinical training in preaching as well as in pastoral work is made available through directed and supervised field work of theological students. In more than one seminary this type of training supple-

ments the classroom teaching and practice preaching. In Switzerland this past summer I learned from a former colleague at Yale University Divinity School of a plan whereby "clinical churches" are to be used, in which groups of a few students are to work under careful direction. This may be a twentieth-century adaptation of the eighteenth-century and seventeenth-century New England method under which a candidate for the ministry lived with a parish minister and learned as an apprentice how to fulfill his ministry and become a workman who need not to be ashamed.

To return to the British proposal, Dr. F. D. Coggan, Bishop of Bradford and chairman of the College of Preachers, commented: "The college will try to improve not only the technicalities of preaching but also the content of sermons." This is the perennial twofold objective of all who take seriously the task of Christian communication in our age. It is not either/or—either learning the techniques or gaining knowledge of the theology we are to transmit; it is both/and. On the whole, American preachers seem to me to be superior to European preachers when it comes to the art of preaching. European and Asian preachers, I have heard, seem to be stronger on content. Fortunately for the health of the church and the success of the Christian mission in and to our world, a growing number of preachers on every continent are striving to acquire mastery in both areas. Revival of biblical preaching and a more appreciative attitude toward organization of ideas and methods of delivery constitute my reasons for this contention.

Lacking a College of Preachers for ourselves, what can we do? We can use the resources available in a seminary in our area. We can read at least one good book on preaching a year. We can prac-

tice what we were taught in our homiletics classes when we were theologues. Also, we can fence a reasonably adequate amount of time each working day for the purpose of preparing our minds and hearts for sermon making—by reading, study, writing. Whenever and wherever possible, we can commend the idea of a congregation's granting its pastor an extended leave of absence every five years in which he can take refresher courses in theology, homiletics, pastoral care. If such a plan is impossible, an extra month or two every few years for planned "solid" reading and study would mean much. Dean Emeritus Oren H. Baker of Colgate Rochester Divinity School was interviewed on his retirement from his seminary position last June, and he earnestly advocated an abbreviated sabbatical leave for pastors every five years. Rightly, he called it a profitable investment for any church to make. Let me quote Canon Green once more: What is needed, he said in the London report, is "more popular, not cheap, presentation of doctrines from the Bible, rather than topical tidbits to catch people's interest. Biblical exposition is not strong at the moment. Most people don't think in Bible ideas, so we've got to understand what they do think about and make Bible ideas clear to them."

### Sermon Seeds

I

*God's Trees.* Text: Psalm 1:3—"He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither." Introduction: Except in dust-bowl sections of North America or north of the timber line, we tend to take trees for granted. Did you ever think why so many biblical writers were interested in trees? I never realized how attractive trees

\*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.



could be to a Palestinian resident until this past spring when I made my first visit to the Holy Land. In Jordan and in Israel a tourist does not go far before he appreciates the value of trees. During years of distressingly meager rainfall only irrigation sustains the trees. To drive in an automobile, let alone travel on foot, from Jerusalem to Jericho on a hot day is to thank God for the clumps of trees with their shelter from burning heat and wind found in the so-called "new" town of Jericho. Wherever there are trees in such a country, there is bound to be a river or a fountain of water springing up from subterranean depths. Where such water flows, trees grow and human existence is possible and, under the most adverse conditions, tolerable. No wonder the Bible speaks of the good person as "a tree planted by streams of water," of the righteous man flourishing like a palm tree or growing like one of the famed cedars of Lebanon.

(1) God's trees are men and women, boys and girls, who have interior resources to "take" the storms and heat of human existence and not crack under them. Resiliency characterizes a good tree and a good person. Fierce blasts of personal misfortune strike them; they bend, but they do not break. Scars mark them, but the scars seem to shine with the luster of trust in the God who made and saved them.

(2) Christian persons are like trees because they provide shelter for beaten and harassed souls. In Geneva, Switzerland, there is a relic from the past when Geneva was a walled city. Still visible in spite of the weathering of many years is the message inscribed on the stone tower: "City of Refuge." To this place hunted persons might come, knowing that once within the walls security would be given. A Christian is one who cares enough about all God's children to provide refuge for the broken and beaten and hard beset. Soon or late every human being needs the support that another strong, friendly soul gives. Bereavement, defeat, sickness, one crisis or another, sends us like a famished desert traveler in desperate quest of an oasis. A Christian should be such: "like a tree planted by streams of water."

(3) God's trees are Christian souls who bear fruit even to old age, as one psalmist writes. If the "leaves" wither under winter's frost, they renew their vitality with the springtime of the Spirit—the practice of Christ's presence through prayer, meditation, communion, practical service.

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(4) But how can a battered life as it grows older become like a living, fruitful, resilient tree? The secret is given clearly. It is to be "planted by streams of water." It is to have roots sent down deep into the streams which continually refresh. Through the leaves a tree gathers light and life and warmth. A living tree lives a derived life. A derived life is constantly nourished. Saint Paul speaks of the Christian as a life rooted and grounded in God's love manifested through Christ. "In God's

law doth he meditate day and night." To be "in Christ" is to be in the soul's true environment; it is to be nourished and renewed in him who is our life.

II

*Perfect Circle.* Text: John 13:—  
"Jesus, knowing . . . that he had come from God and was going to God, . . ."

A popular British writer, Miss Rita Snowden, tells of an incident in the life of the master painter Raphael. Once he

called upon a friend and found him out. He wanted his friend to know that he had called. Instead of leaving a calling card, he merely took a piece of paper and drew a circle. All who knew Raphael knew that no one could equal him in drawing freehand a perfect circle. Writes Miss Snowden, "That was a discovery that the friends of Jesus made—he possessed the power to draw a perfect circle—and one of his closest friends tells us of it." The friend was the author of the fourth Gospel, who wrote, "Jesus, knowing . . . that he had come from God and was going to God"—did what? He washed the feet of his friends. This surely is one of the forgotten sacraments. One comes from God and goes to God uniquely, and in a culminating act of divine love engages in the menial task assigned to a humble servant in an oriental household.

(1) In this perfect circle we see, or should see, what constitutes greatness. Nothing can demean the person who does the humblest, even the most repulsive kind of service with this attitude. If we sit stubbornly aloof from doing the ordinary, practical thing which needs doing so that others might have a more wholesome life, we do not belong to the aristocracy of God. He who would be first among us must be willing to be last. Not long ago Dr. Kagawa of Japan entered completely into the life eternal which he had made vivid and real to many. More than one has recalled his thoughtfulness, even of the humblest workers, the sweepers, the cleaners of lavatories and washrooms. A friend recalls seeing the great Japanese Christian leader wait until he thought all others had left a washroom in an American church, then quietly pick up the used paper towels carelessly thrown on the floor by others and deposit them in the basket provided for them. He remembered an unknown janitor or other helper who would have to stoop down and do it. The observer, of whom Kagawa was unaware, was sure that the man was truly great—"from God . . . to God."

(2) Although John's words apply personally and uniquely to Jesus, they should remind us of our origin and destiny as well. "From God . . . to God" describes the essential truth concerning every human being. Are we not made in God's spiritual likeness? Are we not children of one divine Father? However long and complicated the process of man's development on this planet, "in the beginning God . . ." and at the end,



#### CAMPANOLOGY SCHOOL GRADUATES TEN

Schulmerich Carillons of Sellersville, Pennsylvania, covers many areas of activity. One which promises much for the future is the School of Campanology which has been held for several summers on the campus of the Westminster

Choir College, Princeton, New Jersey. This school, we think, is the only one of its kind which gives basic instructions in the art of playing the carillon from the keyboard, as a solo instrument or in conjunction with the organ for inside playing.

Students and instructors pictured in the above picture are, left to right: (standing) James R. Lawson, instructor of the School of Campanology and carillonneur of the Rockefeller Memorial Chapel at the University of Chicago, Chicago, Illinois; Ronald O. Beach, president, Schulmerich Carillons, Inc., Sellersville, Pennsylvania; Arthur H. Brandenburg, carillonneur, City Federal Savings and Loan Ass'n, Elizabeth, New Jersey; Reverend William A. Carroll, S. J., organist, Shadowbrook Novitiate, Lennox, Massachusetts; Andrew L. Clarke, Union Federal Savings and Loan Ass'n, Pittsfield, Massachusetts; Emmet G. Smith, organist, Texas Christian University, Fort Worth, Texas; Robert J. Carwithen, instructor of the School of Campanology and carillonneur and faculty member of the Westminster Choir College, Princeton, New Jersey; John Klein, instructor of the School of Campanology and carillonneur for Schulmerich Carillons, Inc., Sellersville, Pennsylvania; (seated) Miss Gladys Christensen, assistant professor of the organ, Wheaton College, Wheaton, Illinois; Mrs. Marion K. Goist, organist, First Federated Church, North Jackson, Ohio; Mrs. Esther M. Dearth, vice president, Northwestern Savings and Loan Ass'n, San Rafael, California; Miss Peggy Sheffield, carillonneur, Glendale Federal Savings and Loan Ass'n, Glendale, California; Mrs. Helen Mae Bolt, LaGrave Avenue Christian Reformed Church, Grand Rapids, Michigan; Mrs. Alyce Lantinga, LaGrave Avenue Christian Reformed Church, Grand Rapids, Michigan.

and all the way in between, we are of God. To see ourselves in such terms is to have a high opinion of ourselves, but not a conceited opinion nor an impossibly high one. "It is he that hath made us and not we ourselves." Today many men and women have a low opinion of their worth, and often no conviction concerning their destiny. But we are "from God," and we are on the way with God, and in God, and to God. Our life is indeed "a God-designed

circle." Consider the contrast to this view expressed by a high-minded but pessimistic philosopher of our century who held that each of us is "a little luminous meteor in an infinite abyss of nothingness." Can this view lift us above the level of the mindless, soulless "things" of creation? Like a trumpet call, the biblical estimate rallies the best in us. We are "from God . . . to God." If you and I entertain Christ's high evaluation of us, the humblest, most

menial tasks will seem like the most exalted.

Is there a word here for the bored, beaten, blasé? To recover life's music and recapture the day's zest we need to feel with Clement of Alexandria in the second century that we are "holding festival" because "God is altogether on every side present." He is the perfect circle, and we are his and within his purpose and love.

### III

*Why Does the Church Exist?* Text: 1 Corinthians 1:18-31. Here is a sermon possibility in a passage from a Pauline letter selected by Professor Christian Maurer of Bethelweg, Bethel-Biefeld, Germany, at the Ecumenical Institute course for pastors and missionaries last June in Bossey, Switzerland. Professor Maurer chose this scripture to answer the question, Why does the church of Christ exist? In introduction the preacher may tell his congregation that the church in Corinth to which Paul wrote was a real church, one of the first Christian churches of history. It faced real problems. Within the membership as well as outside it were critics, rebels, lax individuals. Cliques and party leaders were reducing the church's true power. Factionousness, which was the curse of Greek political life, had penetrated the community of Christ. Paul himself had been severely criticized, compared unfavorably with his colleague Apollos. He repudiated any basic difference between himself and his colleague. Then he reaffirmed the gospel he had preached as the one wisdom of God. "God," he declared, "resolved to save believers by the 'sheer folly' of the Christian message." (Moffatt translation of 1 Corinthians 1:21) This folly is Christ crucified, the wisdom and power of God. This tremendous fact is the core of the good news.

(1) To proclaim this good news, to witness to God's mighty acts, to show forth the saving power of God in Jesus Christ, is why the church exists. There are other functions, as there are other services the church performs, but none equal to this, none which can be substituted for this purpose. Of course the heralding, the witnessing, is accomplished through many media and instruments. Preaching, the sacraments, the realized fellowship, the intercessory prayers, the outgoing service—all are means of proclamation. But "togetherness," service, mutual aid, are not why the church exists. The church exists to

be Christ in the world in a creative sense. Christ is already in the world; we must testify, point to him, make him known, and show him relevant.

(2) If this is so, then we can understand why the church, even at her strongest, seems weak in the eyes of the outsider, the pagan, the secularist. Despite our numerical gains, the living church on earth is weak compared to monolithic institutions. Her message seems pitifully ordinary when placed alongside that of some ideology which promises a reasoned analysis of conditions and a revolutionary change of so-

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and culture, let us confess our weakness and humbly believe that God uses the weak things of this world to shame what is strong; the foolish to shame the wise; the mean and despised in the world, "things which are not, to put down things that are; that no person may boast in the sight of God." Is it not true that often in our weakness we show forth the reality of God's grace? Christians are a minority in the world, perhaps in our own local community. We are weak, but the God with whom we have to do is mighty. He has already acted. Christ is here already. We need to bring the world to him, and we do this best through the strange power of faith, obedience, love, which men call weakness.

(3) In the light of what God's purpose for the church is, according to the scripture, how does our life as a people of God measure up? Are we placing first things first? Do we really act as if God had won the victory in the cross and resurrection of our Lord Jesus Christ? Are we confident that he must reign who already has begun to take his power? Why, then, are we so agitated over peripheral matters? so busy—"activistic"—as our European friends say? Does our life through worship and friendship, through witness and work, exhibit our confidence that the God "to whom you owe your being in Christ Jesus" (verses 29, 30) must finally con-

trol all of life? Are we saying to our contemporaries who are outside the church, "Look! not many of us are wise or noble, judged by human standards, and yet he called us and saved us. He can and does call you. You too, like us, need his grace and love to forgive you. You too, in your weakness, can find him who uses the weak things of this world to work out his glorious design. Respond with all of yourself to all of God who confronts you in the crucified and victorious Lord." The church exists to show forth God's saving power in Christ. Because of this, everything we have and do and are must help to do this. (Dr. Maurer suggested that in the study of this passage we compare with it 1 Corinthians 2:6-16 and 1 Corinthians 12:20.)

#### IV

"Sustaining Memories." One May Sunday we worshiped in the American Church of Paris, France. You may know that the minister is Dr. Clayton Williams, whose first book of sermons, *The Dark Road to Triumph*, we reviewed and commended a few months ago. Dr. Williams is a true pastor-preacher. As it was Communion Sunday, he spoke directly on the familiar command of our Lord: "Do this in remembrance of me." (Luke 22:19b) Dr. Williams stressed certain aspects of the power of mem-

ories. There are body memories. Once we learn certain physical skills, memory keeps us able to do them even after years have passed. An example is swimming. We have mental memories. Certain skills are acquired, and we can use them and repeat certain mental actions without consciously working at them. An instance is learning the multiplication table. Once we learn that two times two makes four in every situation, we do not need to engage in arithmetic to recall the result. It seems also that we have spiritual memories.

(1) Spiritual memories can burn or bless. Some experiences are so painful that we refuse to recall them; we may even resort to devious strategies in order to avoid facing them. Many a person needs help to dredge up memories of some past failure, crime, pain, in order to be delivered from its power. Realized forgiveness by God is the cure after we face the burning memories.

(2) Memories can sustain and heal and help us in a crisis either of discouragement or temptation. "Remember all the way the Lord thy God hath led thee," the children of Israel were told. Other illustrations of the power of inspiring memories may be recalled by the preacher. Forget-me-nots grow in the garden of every person's soul, although often we act as if they were only in our more fortunate neighbor's garden. Said Dr. Alexander Whyte, the



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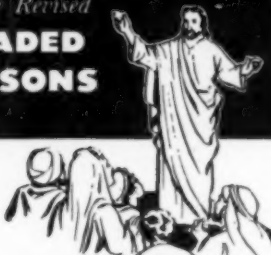
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famous Edinburgh preacher of an earlier day, "Mind, forget not all his benefits." He said it to a querulous, complaining woman parishioner after he had patiently heard her recount her grievances and describe her miseries.

(3) Our Lord gave his disciples the blessed sacrament of the Lord's Supper because he knew we needed sustaining memories. If we could remember how much he loved us, then we would never lose heart nor be content to go on without him. Simple, elemental food and drink—bread and wine—were taken by him and wrapped around the breaking of his body and the shedding of his life blood on Calvary's cross. Every time you do this, he said, every time you take this loaf and cup, you will remember him. To remember him in the sacrament is to remember his undying love. To remember is to realize, and the memory sustains and changes us. The Supper becomes more than a memorial; it becomes a holy communion with the One who loves us and gave himself for us.

### Notable Quotes

The responsibility and strain which rest upon the minister as he stands on the windswept frontier of existence is the heaviest mortal man is called upon to bear. But it is not unbearable. For he is not left to his own resources on the frontier. His Lord is with him and of him supremely it is true that His rod and His staff they comfort him and that a table is prepared before him in the presence of his enemies.—Daniel Jenkins, *The Protestant Minister*, page 139. Faber and Faber, London, England, 1958.

\* \* \*

The Church is the first battleground in God's fight for man's response and man's resistance to him. But it is a battle already under the sign of God's victory, for the only weapons of any importance are the history of God's acts we call the Bible and the experience of Christ's presence we call the sacraments. Beside them the sweet sentimentality of Mrs. Offkey's favorite hymns, the unctuous charm and doubtful theology of the Reverend Mr. Pleasemall, and the scandalous running battle in the Board of Trustees between Banker Tightfist and Judge Throwaway are mere noisy pop-guns in the Devil's service. Yet each of us belongs in this battle nevertheless. We are the Church together, and each of us is responsible for the quality of its life and witness.—Charles C. West,

*Church Management: October 1960*



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*Outside the Camp*, page 137. Doubleday & Company, Inc., Garden City, New York, 1959.

\* \* \*

If my central thesis is true—that what we are witnessing is the drawing together of the human race into that history whose centre is the Cross—then the issue of Christian unity is the most central and critical one for the mission of the Church. Every day that the present fragmentation of Christendom endures makes the Church as it is more and more irrelevant to the task of mis-


sion. If our message is Jesus Christ come in the flesh, not just a set of ideas, and if the meaning of what is happening in our time is the gathering up of the human race into history of which the centre is Jesus Christ, then the division of the Church is a flat contradiction of its message at the central point.—Bishop J. E. Lesslie Newbegin in *The Missionary Church in East and West*, edited by Charles C. West and David M. Paton. Student Christian Movement Press, London, England, 1959.

(turn to page 45)

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## Church Administrators in Conference

Here is the analysis of the attendance at the annual convention of the National Association of Church Business Administrators held in Columbus, Ohio, in July 1960. It will also indicate the spread of churches in the United States which are employing church business administrators. However, its figures are only proportional to the complete list which might be compiled of the men and women working in this new profession. The roll of membership of the association lists 220; there are probably as many more serving in this capacity who have not joined the national body.

Louisiana	1
Massachusetts	1
Michigan	5
Minnesota	12
Missouri	6
New Jersey	2
New Mexico	1
New York	7
North Carolina	2
Ohio	20
Oklahoma	13
Pennsylvania	4
South Dakota	1
Tennessee	4
Texas	26
Washington	1
West Virginia	1
Wisconsin	5
Canada	1
Total—28 States and Canada	157

### STATISTICS OF N.A.C.B.A. CONFERENCE

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States Represented

Alabama  
Arizona  
California  
Delaware  
Florida  
Georgia  
Illinois  
Indiana  
Iowa  
Kansas

Denominations Represented	
1	Episcopal
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1	Baptist
5	Lutheran
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2	Methodist
5	Presbyterian
4	

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Publications	4
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<b>Total</b>	<b>157</b>

Membership of Churches Served	
Under 1,000	7
1,000	13
1,500	27
2,000	23
2,500	9
3,000	19
3,500	9
4,000	9
4,500	1
5,000	11
6,000	2
7,000	2
8,000	2
9,000	1
10,000	—
11,000	1
12,000	1
None given	11
<b>Total</b>	<b>148</b>

### IDEAS FOR CHURCH ADMINISTRATORS

The Southern California-Arizona Conference of the Methodist Church is one of the few official bodies to formally recognize the profession of the church business manager. It has recently issued the following statement regarding the duties of the person who seeks to fill such a position in the churches of the conference.

#### General Duties:

- The Church Business Administrator should have a thorough knowledge of church government in general and that of his own church in particular.
- Develop a thorough knowledge of the pastor's plans and program for the church and act as liaison between the pastor and all boards and committees in the church.
- Coordinate public relations program of all facets of church life.

#### I. Act as Office Manager:

- Manage all business affairs of the church in direct liaison with the ministers, directors, boards, and committees concerned, and endeavor to maintain good rapport with them at all times.
- Establish and maintain good office procedures and personnel relations.

Keep abreast of all laws and regulations affecting church property.

#### II. Supervise Personnel:

- Work with proper committees and make a detailed outline of rules, duties, functions, privileges etc., of all personnel.
- Be responsible for training of personnel, distribution of work load, and handling of personal problems arising out of the various jobs.
- Be sufficiently familiar with all jobs to supervise adequately and to recommend intelligently on salary adjustments, promotions, etc.

#### III. Supervise Maintenance of Records:

- This should include records of personnel, equipment, and all facilities in connection with the church.

#### IV. Financial Affairs:

- Work closely with Finance Commission in establishing budgets and in raising necessary funds for church expenses and programs.
- Implement long-range financial programs, including funds through use of wills, bequests, endowments, special gifts, etc.
- Use proper procedures and records to account for receipt and disbursement of church funds. Also act as purchasing agent.

#### V. Food Service In Church:

- Working with proper committees, establish rules to control all the varied factors relating to the handling of food, serving of meals, and the use and maintenance of kitchen and dining room equipment.

#### VI. Maintenance and Use of Church Property:

- This should include all facilities and programming of their use. Rules should be set up that are clear and easily understood. One person should be responsible for a master calendar.

### PURDUE UNIVERSITY OFFERS CONFERENCE

Purdue University, in cooperation with the Tri-State Chapter of the National Association of Church Business Administrators, is announcing a three-day conference to be held in the university on Tuesday, Wednesday, and Thursday, November 8, 9, and 10, 1960. The course is open at very attractive rates which include the lectures, discussions,



and entertainment to all business administrators and to others who may be interested in the study. It is hoped that officers of churches which have been considering employing an administrator will visit the conference to learn just how he fits into the church staff. At the same time laymen who may have aspirations to become church business administrators are invited to participate.

To secure full information write Mr. Merle M. McClure, Assistant Director, Department of Conferences, Purdue University, Lafayette, Indiana.

### Retirement Benefits for Church Workers

Gust Jahnke, Director of Christian Service, First Presbyterian Church, Utica, New York, has passed on to us this interesting information based on the experience of the church he serves.

"Business administrators need continue to call to the attention of their official board the possible need of their lay employees for pension protection. The lay workers must not be forgotten in this area, for many of them are consecrated to their work and give faithful service over a long period of years.

"It is possible that these persons might best be served by special policies, plans or programs rather than by inclusion into the present official church pension plan. However, if your denomination office does have a pension program for lay employees, it is generally wise to enter into that program rather than make plans at the local church level.

"When it became necessary to think of retiring one of our lay employees who had served the church for about twenty years, she was already seventy-two years of age, single, and we had no plan to offer. Further, a retirement age had not been discussed with any of our employees. This is an unfortunate situation for both the church and the employee.

"The personnel committee of our church got together to decide on a policy to cover retirement benefits. Our five lay employees are covered by social security benefits. Because we had only one employee who needed our immediate attention and another who would retire in seven years, we did not feel the need to establish individual insurance and annuity plans for each employee. This was our first decision. Our second decision was that we should try to supplement the social security benefits.

"We first of all contacted the local social security office to determine what the individual's benefits would be. Then

we did some research with several local manufacturing companies as to what retirement benefits employees of their companies received and what entered into the computation of a retirement payment. We then tried to arrive at a monthly allotment which would be in line with the prevailing conditions in our city. We also kept in mind the financial needs of the individual as much as we could determine them to be.

"After these considerations, we decided on a monthly payment of \$25 to run for a period of three years. At the end of the three-year period the individual's case would be reviewed again. The payments would be taken from the current expense budget.

"We now have a retirement age of sixty-five and the beginning of a program of retirement benefits. The next retirement case will come in five years, at which time a retirement rate will be paid to this individual after careful study of the prevailing conditions in industry and the individual's own needs. We have taken a step in the right direction and hope we can develop an adequate retirement program which will consider not only pension but medical and insurance benefits."

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## A Sermon on Education

# Training in Righteousness

Frederick G. Turrell\*

... training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16, 17 (RSV)

Over forty million people are currently enrolled in adult education courses in the United States. According to the Adult Education Association, this is three times as many as in prewar years. These classes are unlike those held to provide immigrants with a working knowledge of English in preparation for their citizenship examinations. Nor are they like those classes in which a dozen bored, overweight dowagers dabble in ceramics for want of some better way to spend their time.

The persons enrolled in these classes look upon education as a process, not as a package. Its goal is not the acquisition of a specific set of skills or a body of knowledge, but a maturity of mind and emotions that enables one to be a better person as well as a better engineer, lawyer, or scientist. Many of them have gone to college, but they do not assume that they are automatically educated because they have a bachelor's degree. So much in earnest are these persons, to cite only one example, that week-end residential classes are held in one of Philadelphia's leading adult schools, for it is known that when a group lives together for an entire week end, there is a relaxation of personal barriers which makes learning easier and more enjoyable.

Were Henry Thoreau to return, he might think that he had been born one hundred years too soon, for, years ago, he said, "It is time that we had uncommon schools, that we did not leave off our education when we begin to be men and women."

This trend toward adult education is becoming evident in religious circles as well. The need for it was observed by the pastor of one church: "People... look for answers to questions like who

they are, what they are doing here, what kind of relationship they can have with their Creator. . . ." Churches are providing opportunity now for such persons to think their way through to an answer to such questions.

A Texas college student expressed a similar need more bluntly, as college students are wont to do: "What I would like most is to be seized by a cause . . . to be grasped unshakably by Something Right, Something Bigger than myself, Something to stand defiant and victorious before the . . . cynicism of my time. There is nothing to which I can give myself completely without hesitancy, without regret and a sense of life-throwing-awayness. . . ."

Have you felt a like emptiness? Or an inadequacy when called upon to explain your religious faith? Or when faced with an ethical decision? I believe most of us would confess our failings at these points, wishing that we could do something to supply the need. "Always ready (or curious) to learn but never able to comprehend the truth" is the way Paul sized up the problem when writing to Timothy. It is heartening to see what the church is doing not only to satisfy curiosity but also to bring about greater comprehension of truth.

Today's adult classes are centered in persons and the changes that can be effected in their lives. In yesterday's adult program we were more concerned with content or with process. Either we were seeking primarily to accumulate facts or to gain beneficial personal effects. For example, the first was a typical study of the Bible and the latter was a meeting designed for fellowship purposes alone. Seldom did we seek to maintain a balance between the two so that at one and the same time we grew more stable emotionally and intellectually more competent.

Take for an example a class in Bible study that many of us have attended at one time or another. Content-centered, we believed that an assigned passage of

(turn to page 46)

\*Minister, First United Presbyterian Church, Jacksonville, Illinois.

Church Management: October 1960

## PRIMING THE PREACHER'S PUMP

(continued from page 39)

### Parson's Book-of-the-Month

To Princeton Theological Seminary next year will come an unusually well-equipped professor of Christian ethics. He is Dr. Charles C. West, associate director of ecumenical studies of the World Council of Churches, presently at the Ecumenical Institute, Bossey, Switzerland. Before his present position he was a fraternal worker in Germany following World War II, and was previously a missionary of the United Presbyterian Church in the U.S.A. in China. Dr. West is a theologian, a missionary, a world citizen, and a clear-headed analyst of the pressures and trends of our turbulent era. If you have not read his book *Outside the Camp*, published in 1959 by Doubleday & Company, Inc. (\$3.00), I commend it to you—that is, if you would like an interpretation of the tensions between East and West, between communist and capitalistic nations, between old established national communities and the "new" nations recently born in Africa and Asia, and those coming to birth. If you ask the question, What is the Christian mission in today's world?—as all of us should ask—I know of no clearer and more competent guide in finding the answer than Dr. West in this book.

### Jest for the Parson

Here is one which you may use to good advantage when you rise to speak on a theme beyond your competence. Dr. H. Richard Niebuhr of Yale used it effectively in speaking on "The Church, Ministry, and Priesthood of All Believers" in Switzerland last June. Former President Harry Truman is supposed to have said, "There are at least three million men in the United States better qualified than I am to be President of the United States. But that is not the point. The point is that I was elected President of the United States!" There may be a room, a church, or a hall full of persons better qualified than we are to speak on the theme. But that is not the point: We were chosen to speak on it.

(end)

Church Management: October 1960

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## The Price Is Right

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## TRAINING IN RIGHTEOUSNESS

(continued from page 44)

material had to be covered in a defined period of time. We were annoyed when any class members raised questions, whether they were relevant or irrelevant, if they kept us from covering the material at hand. Discussions bogged down in theological distinctions, and learners were expected to be satisfied with pat solutions to life's problems. Through the whole process the learner's real needs for understanding, acceptance, or a sense of purpose were forgotten.

Yet by the nature of the Christian faith we should be more interested in the person than in the idea. We who follow the compassionate Christ are to be sensitive to each other's feelings and needs, realizing our common need for love, understanding, and forgiveness. In our study group are persons for whom Christ died. They, as children of God, have dignity and worth. They are "capable of sharing in the making of decisions and setting of goals," says Sara Little, "of accepting responsibility, . . . of . . . growth toward intellectual, spiritual, and emotional maturity. . . ."

We must admit that the change in an adult's life implied in that statement is not easily effected. For us adults, that requires the admission that answers which were once thought to be satisfactory are no longer valid. It may call for a yielding of our authority or an acknowledgment of a limitation that we think to be debasing. Being adults, we want to avoid the pain of self-disapproval and of possible social condemnation.

All the while, however, we know that the learning job is not complete. Paul told Timothy: ". . . continue in what you have learned and have firmly believed, . . ." But he quickly added that the man of God needs to be brought to completion, "equipped for every good work." There is religious knowledge, and there is religious knowledge. Paul spoke of both kinds when he wrote "holding the form of religion but denying the power of it." Facts alone are not enough; power also is required "to make the man of God proficient and equip him for good work of every kind."

### Christian Decisions

What has the church done to prepare people to make Christian decisions? Asked Governor Le Roy

Collins of Florida when a white woman doctor serving in a public health department was fired for eating a sandwich in a restaurant with one of her Negro nurses: "Where in that situation were our Presbyterians? our Methodists? our Episcopalians? . . . Did they go down before the county commissioners and say, 'Don't! This is wrong!?' No. . . ."

In a church league volley ball game a ball bounces near the line. The good Christian men on one side argue that the ball was "in," and the good Christian men on the other side argue just as belligerently that it was "out." Then a tougher game is played by those same men for greater stakes—for a new house, or a car, or for a vacation for the family, or for political power or personal status. Then we begin to feel the pressure of "interests" on their minds and will.

Is not our training in righteousness intended to effect changes? Changes in attitudes, in behavior? "Education into religion" is the way that A. Victor Murray has summed up our responsibility. Knowledge is to become power. Only to teach men is not enough. Nor is it enough to make them good members of society or good citizens of the community, or well-integrated, well-adjusted, and well-rounded personalities. Our task as a church is to assist them to grow to the full stature that is possible in Christ, living as he lived by and for the will of God.

Changes are taking place in attitude in group learning situations. Said a southerner after a sharp but amicable argument over race relations with another white man, and this was said about a third member of the group, "Matter of fact, this is the first time I ever sat at the same table with a Negro." Then he reached his arm across the table to shake hands with his opponent.

An ex-army officer spending his first few weeks in a reading-discussion group turned every point into a raging controversy. He simply could not believe any opinion that differed from his could be correct. Then it happened; he astonished everyone—including himself—by suddenly questioning the man across the table and adding, quite earnestly, "I'm not just trying to win an argument. You evidently see something that I don't, and I'd like to know what it is." "Training in righteousness, that the man of God may be complete, equipped for every good work."



We have already hinted at one effective method to train for righteousness. It is not the only one to be used, of course, but it has proved its value under many circumstances. That is small group life.

Within it, the kind of growth that can be rightly expected from Christian adult education can take place. That growth is not automatic, of course, but the group provides an atmosphere conducive to personal development. Being gregarious, we grow in company with others. There are times when all of us should go apart and shut the door on the world, but in some respects we grow faster in association with others having a similar purpose. We grow also as we engage together in a common undertaking, especially one that unites people of different types and abilities, allowing them to contribute to one another and to receive from one another. We grow too as we strive jointly to understand the life and the world of which we are a part.

#### Still Individuals

It is true that there is an obligation for the individual to think for himself. We are not to become carbon copies of the other members of the group which we join for learning purposes. There is an individuality about each of us that is to be kept inviolate. Togetherness is carried too far when it crowds twenty college boys into one telephone booth. Again I repeat Paul's admonition to Timothy: "... continue in what you have learned and have firmly believed." There is value in it, from which you can contribute to the life of another. But also "remember who your teachers were..." acknowledging that knowledge of God is transmitted by one life to another.

Since the publication of the book *The Hidden Persuaders* by Vance Packard, we have been more aware of the force of emotion in determining life's discussions and attitudes. You will recall that he quotes a Harvard professor as saying that "it is a good working rule that people's attitudes are more easily reached through their emotions than through their intellects." Knowledge of God is therefore communicated most effectively through a holy community in which God's love is to some degree reflected. Emotion is indispensable for this purpose, the emotion of relationships that may operate in a small group intent on religious growth.

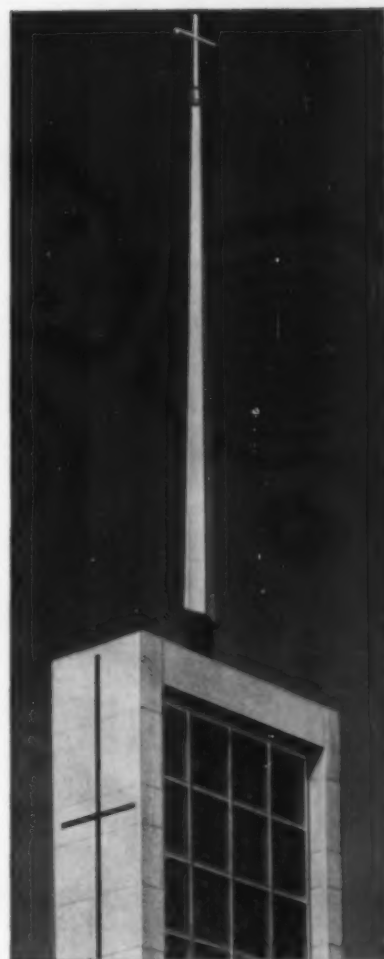
Into such a group must come fol-

lowers as well as leaders. We have done a more thorough job of providing specialized training for church leaders than we have for the rank and file members. Yet the members too must make difficult decisions from day to day and bear witness to God's love in a hostile world. Followers therefore have not learned responsibility because we have not taught them to participate responsibly. We have taught them to love one another, but we have given them too few examples and experiences of working with one another. A team functions best when all of its members know the signals and the plays, when all of its members are trained together and practice together, when all are made responsible for the accomplishment of the ultimate aim. So Paul told Timothy to prepare to take over the responsibilities that Paul could no longer carry while living at a distance. The apostle might continue as the captain, but his young team member had to know the plays.

With leader and follower learning together, with men and women of various walks of life in the same group, the democracy of Christianity is exemplified and Christian graces are developed. One will come to appreciate the others in the group not only for similarity of interests or background, not because of sameness of color or educational attainment or economic status, but because they are persons for whom Christ died. They will come to love and accept them because they will see that they, like us, have sinned and all need the love and forgiveness of God. Together they will find their way back to the wellsprings of the spirit. Together they will come into a fuller knowledge of God and a clearer understanding of how they can serve him.

It seems to me that the relationship of Jesus with the twelve was much like that. We think more often of the teacher-disciple relationship of those men, but I wonder if there was not a deeper feeling between them than that which was demonstrated in the public setting of the Sermon on the Mount, for example. Yes, there must have been occasions of a shared fellowship. In what other atmosphere could Peter have felt the freedom to confess his faith, or Thomas to acknowledge his doubts, or Jesus to bare his soul as he did in the upper room?

Relationships in the Christian faith are intended to be personal. The highest revelation of God is as a person to persons. It is not ideas versus ideas. It is

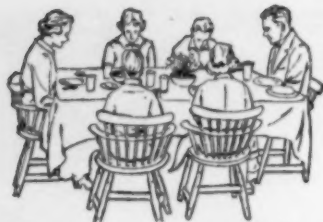


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a Man among men. Our relationship to God is to be that of love—love of mind and strength, it is true, but also of heart—of emotion, and always of love. So may it become in our church and community.

(end)

## Church Was Beneficiary

Arthur L. H. Street\*

The case of Moore vs. Smoyer, 101

Ohio Appellate Reports 89, decided by the Court of Appeals, Summit County, involved the rights of a church under a will where funds left by the testator were insufficient to satisfy all of the legacies of the will. Here is an abstract of the facts and conclusions reached by the court:

A testator bequeathed in his will the aggregate sum of \$45,000 to seventeen persons and institutions. He thereafter executed a codicil to this will, which read as follows:

I hereby devise and bequeath unto the Grace Reformed and Evangelical Church of Akron, Ohio, the sum of Ten Thousand Dollars . . . in money, the same to be devoted to such purposes as its board of trustees may direct. The devise and bequest under this item shall become a charge upon the property, real and personal, of my residual estate.

The assets of the estate available for distribution were not sufficient to pay in full the legacies first mentioned above.

The church must be given the same standing as other general legatees. If the personal property is insufficient to satisfy general pecuniary legacies, such legacies, under the language used in this will, become a charge and must be paid out of the realty passing under the residuary clause.

When a testator, after making pecuniary legacies, gives the residue and remainder of his real and personal estate to a named individual, the legacies are a charge on or are payable out of the residuary real estate and, in case of a deficiency of personalty, must be paid out of the realty otherwise passing under the residuary clause.

This rule is applied in those cases where, from the terms of the will and a consideration of the circumstances, it is fairly to be inferred that at the time the

will was made the testator must have realized that he had not sufficient property out of which the legacies could be paid, and that satisfaction out of the residuary estate would be necessary.

When determining testamentary intention and disposition, a will and a codicil thereto are regarded as a single and entire instrument taking effect at the time of the death of the testator. They are construed together as if they had both been executed at the time of making the codicil, in the absence of a manifest intention to the contrary.

(end)

YOU!

There's a place in God's wonderful world, my friend,

That no one can fill but you!

There's a piece of work in this world, my friend,

That no one but you can do!

Are you willing to fill that place, my friend?

Are you ready to do that work, my friend?

For it all depends on you!

There's a soul that is burden'd with care, my friend,

That no one can share but you!

There's someone for whom life is lonely, friend,

That no one can help save you!

Are you willing to share that burden, friend?

Are you ready to cheer that soul, my friend?

Mind, it all depends on you!

There's so much work in God's world, my friend,

That can only be done by you!

There's a place in his wonderful world, my friend,

That can only be filled by you!

Are you willing to undertake it, friend?

Are you ready to fill that place, my friend?

God awaits the response from you!

J. E. S. Harrison  
Weston-Super-Mare, England

\*Gulfport, Mississippi. Lawyer and frequent contributor to "Church Management."

# Sunday Morning Worship and Instruction

Ernest C. French\*

The parish education program carried on by most congregations on Sunday mornings is cause for concern. It has been under discussion for a long time, but little has come forth from this writer's point of vantage to indicate much improvement in the situation. It is well enough to read articles referring to the Sunday school period as "the most wasted hour in the week," but unless new methods and programs come forth to change the situation, the end result will be more and more frustration. The run-of-the-mill Sunday school is rather sad to behold, in spite of the many wonderful, dedicated, bewildered, and tired souls who engage in its work. We need Sunday schools even as we need public schools, but they can't operate as they did twenty-five or fifty years ago any more than public schools can carry on today as they did in the era of the little red schoolhouse.

I shall not attempt to enumerate the problems and deficiencies of the Sunday school as we generally see it, but rather offer a few ideas which might be considered by congregations that feel a concern and are courageous enough to change the status quo.

One of the first things I would do is remove the sign in front of the church which reads "Sunday School—9:00 A.M.," or whatever other hour is posted, and substitute in its place something like "Family Service and Instruction—9:00 A.M." We hear so much about families which pray together staying together, but seldom do they pray together. Let's not kid ourselves into believing that there is a high percentage of families engaged in daily devotions. It just isn't so. Therefore let's have family services in church, when they can and will pray together. Every Protestant church should have at least two services on a Sunday morning, and the early one should be in connection with the Sunday school. It should be forty-five minutes in length, and the regular service of the church, with a sermon, should be used.

\*Minister, Evangelical Lutheran Church of the Ascension, Snyder (Buffalo), New York.

This can be done even in liturgical churches if proper attention is paid to the rubrics.

What should we be trying to do in Sunday school? Is not one aim, at least, to effect an encounter with God through worship? But what is worse than the average Sunday school worship period? Makeshift altars are set up in departments, orders of service having little rhyme or reason are followed, volunteer piano players (if they can be found) who have more devotion than talent play the responses and the hymns, and a few mousy noises come forth from a handful of the children while the others stand or sit restlessly, perhaps poking one another, waiting for the whole thing to get done. Not much of an encounter with God; certainly no worship! If there is protest from those who might say that the Sunday school children have the opportunity to go to church after class, I would simply ask you to take an inventory any Sunday morning and see what the percentage is. They just aren't there. On the other hand, our Lord was happy over the hosannas of children; and where but in the church, with its proper environment for worship, the trained leadership of the pastor, and the help of an organizer through his proper rendition of the liturgy and hymns, can a true encounter with God through worship be accomplished?

If we want worshiping adults who have an appreciation for and an understanding of worship, we must begin with the children. Some children don't know what the inside of their church looks like, and others see it seldom because we keep them out. To teach worship is a parish education responsibility, and it is learned through practice. So the sessions of Sunday school should begin with a family service in church. Superintendents should be happy over this: No more picking out of hymns and lessons, no more planning programs, and no more hunting up piano players! This service also affords a good opportunity for the use of youth and children's choirs.

In this plan would every child go to church, including the kindergarten and primary children? For them one might do a number of things. They could attend the liturgical part of the service and be dismissed during the singing of the hymn prior to the sermon to go to their department for their instructions. If this seems inadvisable, then every effort should be made to give them the best worship environment, leadership in worship, and materials possible. If there is a chapel, use it for their service. However, occasionally bring them into the church, for they are a part of the family, too.

Considerable words have been used to emphasize worship in parish education, but this is important, for the worship of God is a foremost responsibility of the Christian and all too frequently its art is poorly learned.

But what about instruction? This follows worship. At the conclusion of the forty-five-minute family service the classes are held. Each group goes to its assigned place for an encounter with God's Word, under the leadership of well-qualified, well-prepared teachers. Every age group is cared for, including adults, who remain in the nave of the church for Bible study with the pastor. Adults as well as children receive instruction for a forty-five-minute period. At 10:30 A.M., the family service and instruction being over, the parents and children leave for home together, having had an encounter with God through worship and the study of his Word. There is then a half hour before the beginning of the next service at 11:00 A.M.

According to this plan, not only would the overall parish education program of a congregation be improved but there would also be the strengthening of two departments of the Sunday school which are generally found to be weak, namely, the senior young people and the adult. The majority of young people feel they have outgrown Sunday school and prefer going to church; or if they are

(turn to next page)



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Almighty God, who inhabitest eter-  
nity, and yet makest Thyself known to  
us in countless ways: Receive, we be-  
seech Thee, our offering, which we give  
as our humble expression of gratitude  
for Thy many blessings upon us and all  
mankind. In Jesus' name. Amen.

### Christmas

O great Giver of all good and per-  
fect gifts, who has given us Thy Son  
Jesus Christ as a babe in Bethlehem for  
our enlightenment and salvation: Ac-  
cept these tokens of our love for Thee  
and Thy Son. For His sake. Amen.

### Bible Sunday

O God, who lovest those who hear  
Thy Word and keep it in faithful  
hearts: Be pleased to bless this offering  
for the spreading of Thy saving mes-  
sage among Thy people. Grant that an  
ever-increasing number may hear Thy  
Word and keep it. In the name of Him  
who sustains us all. Amen.

### Memorial Day Sunday

O God, who dost bid us to work  
while it is day, before the night comes  
when no man can work: Accept these  
gifts which we offer in grateful memory  
of the supreme sacrifice of Thy Son.  
Help us to lay up treasures for ourselves  
in heaven. In Jesus' name. Amen.

### Independence Day Sunday

Almighty God, to whom we present  
an offering as a token of gratitude for  
benefits freely given to us: Consecrate  
these gifts and bless their use. Through  
Jesus Christ our Lord. Amen.

### For Those Who Suffer

Our help cometh from Thee, O God.  
We beseech Thee to hear our prayers  
for the sick in body, the distressed in  
mind, and the anxious in spirit. Through  
thy healing powers in nature, and  
through those who have compassion in  
their hearts and healing in their hands,  
continue to bless all who look unto  
Thee.

Assure those who suffer mentally that  
Thou dost care for them. Calm the spirit  
of all who are troubled about many

\*From "Worship Aids for 52 Services,"  
by Friedrich Rest. Published by The West-  
minster Press. Used by special permission.

things. Bestow upon them that perfect  
peace which comes from a strong faith.

Give a double portion of grace to  
those who feel the sting of unjust treat-  
ment from the round of work and ac-  
tivities, and encourage all to face life's  
uncertainties without fear. Through  
Jesus Christ our Lord. Amen.

### SUNDAY MORNING WORSHIP AND INSTRUCTION

(continued from page 49)

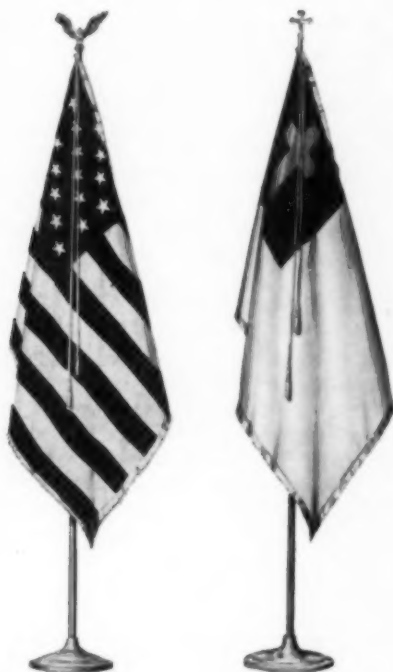
pressured into going to Sunday school,  
they do not feel they have to go to  
church, too. Now they would have a  
unified program offering them worship  
and instruction in one package. I might  
even be so bold as to suggest that in-  
stead of the so-called "lesson materials"  
for this department they engage in a  
discussion of the sermon they have just  
heard. What this could do for the  
preacher! What incentive for preparing  
provocative messages! The young people  
would learn the art of listening to ser-  
mons and be more apt to leave the  
church on a Sunday morning saturated  
with thoughts pertaining to a single  
theme. Sermons are often ineffective be-  
cause they are not digested, and Sunday  
school lessons can readily be such super-  
ficial presentations of biblical and other  
materials as to leave the student with no  
particular sense of mission other than  
that he ought to be good. What we need  
on a Sunday morning is more concentra-  
tion. The adults could well do the same  
in their class period.

There will be the so-called "bugs"  
which need to be removed from this  
plan to meet certain local conditions.  
For instance, some churches celebrate  
Holy Communion at the early service on  
the first Sunday of each month. The  
adults and possibly the young people  
eligible to receive the sacrament would  
remain in the church for the commu-  
nion service, while the others would go  
to their classes as usual. This does not  
mean sacrificing instruction, for isn't  
there much to learn as well as to receive  
at the Lord's table in fellowship with  
Christ and fellow believers? Conflict

(turn to page 61)



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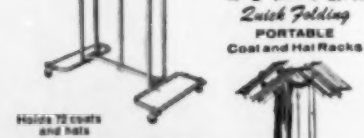
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## If I Were a Preacher

Millicent Tralle\*

If I were a preacher, I'd try to understand that those who say my sermons are too long do it in a loving spirit of helpfulness. It isn't easy to criticize a beloved pastor, so it must be because they want me to be a better preacher.

I'd remember the professor in theological seminary who said that while twenty minutes is the ideal length for a sermon, longer ones seem short if soul-gripping. Since this is relative, short sermons can seem long; long ones, short. It depends upon the preacher—his careful preparation, complete conviction, and power of personality.

If I were a preacher, I'd allocate hours for sermon preparation as diligently as for prayer. If adequate privacy were not afforded in office or study, I'd find a hideaway known only to my wife or secretary, for emergencies. For preaching is a divine privilege as well as a pastoral obligation. Like the biblical talent, its value will increase only in proportion to the labor expended to make it grow.

Being the instrument for God's voice is an awful responsibility, and the human tongue cannot echo the tongues of angels except through acquired skills.

If I were a preacher, I'd reread Jesus' sermons and note their power and brevity. His were restless congregations, in the open, sometimes on the move. Yet he held their attention by brief parables and pithy wisdom. I'd study the published long sermons of great preachers and graft their techniques onto my own style. A dictionary and a thesaurus would lie open on my desk, sharpened tools for etching ideas with effective phrases.

If I were a preacher, I'd listen to those phrases played back on wire or tape recorder, with critical ears and a stop watch in hand. If one idea didn't flow into another like cream, I'd start over and rework my notes. If illustrative stories weren't entirely pertinent or lost interest in the telling, I'd delete them.

I'd build my sermon around one central theme, expanding and summarizing

\*A resident of El Paso, Texas, Miss Tralle is a frequent contributor to "Church Management."

it so logically that a listener could outline it as I spoke. I'd make sure that any repetition used was for emphasis, not from rambling. Most important of all, I'd feel my message so strongly and know it so thoroughly that I could deliver it without notes. I'd find the gospel so exciting it would be impossible to deliver a dull sermon.

I'd tailor my sermon not only to fit the special Sunday or season of the year but to take into account the time consumers in the form of pulpit announcements omitted from the bulletin, brief speeches by laymen or young people, baptisms, and the reception of new members. If the entire service, normally geared to one hour, allowed less than twenty minutes for the sermon, I'd limit myself as willingly and effectively as I would make use of a longer period. I'd be as flexible as any radio or TV program director circumscribed by the clock. Then my people would know that there would be no letdown in the worship service, and they would listen.

If I were a preacher, I'd be a scholar to the end of my days. I'd keep up with current events in order to know the fears and doubts that beset my listeners. I'd study other religions, the better to understand and interpret my own. I'd strive to keep one step ahead of my congregation in knowledge, two steps in humility.

I'd be a growing preacher, praying to grow in grace and working to grow in preaching ability. I'd realize that in this sophisticated era people must believe with their minds as well as with their hearts, and my arguments for Christ and the Christian way of life would be irrefutable. I would persuade them through every art of public speaking, every ounce of personal conviction at my command.

Since I am not a preacher, I attribute sermons that are too long or sermons that seem too long to the occupational disease "pulpitis." I realize that perhaps I expect too much of my beloved pastor, who, after all, has human limitations. So if he persists in preaching re-

(turn to next page)

# Nature's Secret

R. E. Eshmeyer\*

## A Sermon for Juniors

As Ned watched the minnows and crawdads, and especially the sculpin, or "miller's thumb," he realized that he had discovered a great secret.

He'd been blue for some reason or other—probably lonely—so he'd gone to the creek. It was a sunny November day, and there was no ice on the water. He found that the creek was very low, and its water was mostly in pools. He sat down at one of these pools and looked into it. The water was clear and about a foot deep, but there wasn't much space between the big rocks—only one sunny spot which was about two feet wide.

At first Ned decided that there were no fish or any other living things in the pool, but he just kept looking into the water because it was pleasant and restful to do so. He decided later that he must have looked for five minutes without moving, when something happened.

A crawdad backed out from under a rock to get into the sun. Then another and another. Then a minnow, then another. More crawdads. More minnows. Ned counted thirty-five little creatures in all before the sculpin backed out from under a rock.

Ned had often looked into these pools, but had never seen anything. Now he became sure that these little creatures came out because he hadn't made a move.

To prove that, he made a sudden move. They all disappeared in a split second! So that was it. If one wanted to see little creatures in their own homes and playgrounds, one would have to be quiet and motionless. That suddenly explained to Ned why he and his pals

\*Minister, St. Paul Evangelical and Reformed Church, Lansing, Michigan.

## IF I WERE A PREACHER

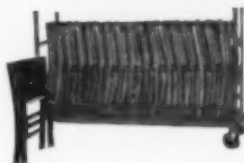
(continued from page 52)

dundantly or too long, I'll try to be patient and listen attentively. But I'll go on wishing he would become the preacher I know he could be through better preparation for organized thinking and powerful delivery.

(end)



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never saw chipmunks, squirrels, or rabbits, or anything at all, when they went on hikes. The things they wanted to see always saw them first and quickly hid.

This experience made Ned feel very happy. He had actually discovered the great secret of seeing nature's creatures. Somehow he recalled now that his Sunday school teacher had said that one can't really pray without being absolutely quiet.

He believed that, too.

Psalm 46:10—"Be still, and know that I am God."

(end)

This country will not be a really good place for any of us to live in if it is not a really good place for all of us to live in.

Theodore Roosevelt

• • •

We do not want the men of another color for our brothers-in-law, but we do want them for our brothers.

Booker T. Washington

• • •

It's easier to get ulcers from what's eating you than from what you eat.

Robert S. Kerr

# NEW BOOKS

## THE BIBLE

**THE BIBLE WORD BOOK**, by Ronald Bridges and Luther A. Weigle. Thomas Nelson & Sons. 422 pages. \$5.00.

**SHORTER ATLAS OF THE BIBLE**, by L. H. Grollenberg, translated by Mary F. Hedlund. Thomas Nelson & Sons. 196 pages. \$3.95.

The publishing house which made possible the Revised Standard Version continues to produce Bible helps of many kinds. These two volumes will be of interest to every Bible student.

*The Bible Word Book* contains 827 articles which discuss words in the King James Version, the meanings of which have been affected by changing uses of the English language. While the editors were keeping an eye on the Revised Standard Version, they also reported on the words which were used in the other new versions. An expanded idea which gives 2,600 listings makes the book very valuable to the minister seeking some of the obscure meanings of the selected words. The discussions are broad enough to include a study of English word authorities outside the Bible. The editors represent no school of authority. Luther Weigle is well known as a Bible translator, while Dr. Bridges' specialty has been Elizabethan literature.

*Shorter Atlas of the Bible* is a condensed, abridged version of the larger *Nelson's Atlas of the Bible*. The text, however, has been entirely rewritten by Dr. Grollenberg, who is a member of the Dominican order. While the book is geographical in purpose, the plan of writing has been historical. Three periods make up the chief sections of the volume. The first section deals with the early civilizations which developed in the Holy Land. Next you will find chapters dealing with the Old Testament days. The third section is concerned with the period of the New Testament.

Two hundred plates have been used. Many of these appear in the earlier atlas, but some new ones have been added. There are ten full-page maps in color. Captions do not appear on the

same pages with the plates, but long descriptions are given in the appendix which covers thirteen pages. The voluminous index adds another ten pages.

One beautiful thing about this atlas is that one can read the text continuously with interest as it parallels the chronological sequence of the Bible narrative.

W.H.L.

**A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE**, by Paul Tournier, translated by Edwin Hudson. Harper & Brothers. 256 pages. \$3.50.

The author is a devout physician and psychiatrist who has been practicing in Geneva, Switzerland, since 1928, and is an active member of the international meetings concerned with the Christian faith and medical work. His dedication of his book reveals much about him: "To my wife, who for many years has been my companion in Bible reading and meditation, I dedicate this book."

The book is divided into four parts under the following classifications: the biblical perspective; the problem of magic; life, death, disease, and healing; and, finally, the choice. On page after page the author illustrates his point of view with quotations from the Bible and examples from his own casebook. He treats many varied themes such as the spiritual meaning of illness, the failure of medicine to minister to the whole of man, religion and magic, psychoanalysis and the Bible, sin and disease, life and death, a doctor's relation with the patient, and social medicine.

For some years it has been apparent that the parish minister and the local physician have much in common in the service which they seek to perform for the people of their community. This very practical book, written in a wise and friendly spirit, has much to suggest to the members of both the professions. It should have a wide reading among those who minister to the soul and those who minister to the body, for the best representatives among the clergy and the medical profession can minister to both soul and body.

F.F.

## PREACHERS & PREACHING

**THE MINISTER AND HIS MINISTRY**, by Mark W. Lee. Zondervan Publishing House. 280 pages. \$3.95.

Today's minister finds realization of the biblical goal of being "a workman that needeth not to be ashamed" increasingly complicated. How to encourage this achievement for the modern ordained minister leads Mark W. Lee to describe a realistic cross section of the widening and deepening demands confronting and imposed by the ministry in the mid-twentieth century.

According to the author, the minister paragon "ought to be a man of God in the ministerial profession." Relationship to Christ, genuineness of an initial call to service, sincere attitudes of personal piety, engaging personality, and a commitment to Ezekiel's (34:2-6) picture of the faithful shepherd provide the guide lines for the practical theology recommended for the new pastor-leader.

A variegated image of the minister is offered, as planner, communicator, leader, public figure, and pulpiteer. In each of these roles the writer is ready with suggested improvement. He approves the use of the many new tools, because they are God-given approaches, to "serve the minister in the modern struggle for the ears and attention of contemporary man." No minister can be excused for unpreparedness, insensitivity, ignorance of the paraphernalia of the church's repertoire of groups, programs, and equipment, or for failing to grow in his spiritual life and professional efficiency.

Primarily for ministers, this book offers numerous helpful insights for pre-ministerial young people and seminary students. Church officers will find illuminating suggestions that visitation is an all-church responsibility; that nominees for boards should be "solid and progressive, Christ-convicted persons"; and even that the minister's study should be furnished by the church.

B.T.C.



**PSYCHOLOGY OF COUNSELING**, by Clyde M. Narramore. Zondervan Publishing House. 303 pages. \$3.95.

Dr. Narramore is a Los Angeles school psychologist who combines religious elements in his counseling. The book, a rather large one, covers all the many phases of counseling but deals rather briefly with each one. Its underlying tone is that of a conservative theologian and a fatherly counselor, joining together in friendly cooperation.

To illustrate his chapter on the use of scripture with counseling, a large selection of biblical passages is given at the close. Most of the books and recordings listed are those of the author.

H.W.F.

## CHURCH ADMINISTRATION

**EFFICIENT CHURCH BUSINESS MANAGEMENT**, by John C. Bramer, Jr. The Westminster Press. 150 pages. \$3.50.

The proper stewardship of its resources and facilities is an old concern of the church. This work joins the comparatively few books dealing with new aspects of this concern emerging from the details of the day-by-day workings of the specific church.

John C. Bramer, Jr., a Pittsburgh layman associated with a denominational seminary faculty, concludes that "lazy funds, miserly and wasteful use of facilities (are) just as sinful in the church of 85 members as in a church with 4,000 members." As a conscientious and effective businessman and church officer, he also knows first hand the essence of the consensus of theory and practice emerging regarding more effective ways of handling the business matters of a congregation.

Churches—ministers, officers, and members alike—ignorant of what Mr. Bramer is talking about, are uninformed and to a degree irresponsible and poor stewards of God and member-entrusted things and powers. Churches in the throes of wrestling with budgets, accounting systems, purchasing procedures, staff confusions, and other complicated harassments will find this book a helpful guide. Churches that have worked longer at the knottier administrative problems will welcome the creditable articulation this book gives to most of the solutions now available.

In suggesting the "application of tested methods for efficient business and financial management" in the affairs of the church, the author proposes

to bridge the separation between the holy, or "churchly," and the secular, or "business-world." Budget making, financing of the budget, constructive use of financial reports, church accounting, church purchasing, insurance and maintenance of church property, wage and salary programs, the church office, the promotion and handling of church meetings—all of these are dealt with by Mr. Bramer. The reader may question how far or when any church can be either "efficient" or "managed." But minister, church officer, and member will agree on the helpfulness of this addition to the dialogue of improving the operations of the church's work.

B.T.C.


## THEOLOGICAL

**WHAT, THEN, IS MAN? A Symposium of Theology, Psychology and Psychiatry.** Concordia Publishing House. 356 pages. \$3.50.

A product of the graduate studies project at Concordia Theological Seminary, this symposium presents a much needed contribution to the deepening search for more solid bases for mutual understanding and cooperation.

Longstanding tensions between psychology and theology are faced frankly by experts in both fields. There is a healthy rapprochement in this compilation of important conferences and symposia and extended research. It is rec-

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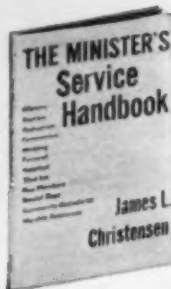
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ognized that psychology and theology speak "different languages," but that both deal with the same basic fact, namely, human nature.

In the first portion of the book an amazingly succinct summary of the orthodox Christian estimate of man is provided, together with the main assumptions and findings of psychology with regard to the nature of man. The fruit of these discussions are drawn together in terms of how Christian theologians can deal with determinism and related problems, and the validity of guilt and its displacement and its relation to psychological health and spiritual condition. Illuminating chapters are also provided on the topics "Faith and Personality" and "Pastoral Counseling and the Means of Grace." Assuming that interpersonal life and face-to-face group action are manifestly inherent in Christian faith and life, the authors acknowledge a salutary interaction process in the Christian parish. The values sought in Christian interpersonal relations are described, not as opportunities for the tyrant within us to exercise a compulsion, nor for the elaboration of our hidden agenda, nor the evasion by verbal sugar coating, nor the survival of the fittest, but for an inner peace and harmony in serving God and a charitable attitude toward man.

This book is not for the casual reader but for the Christian who is ready and able to accept the empirical findings of psychology for what they are worth, and who is willing to test them in relationship to the biblical theology as applied to the ever-changing world in which we live.

B.T.C.

**PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS**, by Stanley I. Stuber. Association Press. 276 pages. \$3.50.

This is the new, revised edition of a book which was first published in 1953. In this edition various statistical data have been brought up to date. The author's purpose has been to help Protestants see "Roman Catholicism from the inside." For the Roman Catholic sections he has drawn only on Roman Catholic source material. Moreover, he has enlisted the cooperation of numerous Roman Catholic authorities in the preparation of the book. He has likewise drawn upon Protestant source material in presenting Protestant attitudes.

He has tried to present the basic differences between the two groups without any kind of bitterness or prejudice. The

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book comes well within the category of the so-called "irenica" movement that looks hopefully for a possible future rapprochement between these two groups separated since the Reformation.

S.L.

**THE NATURE AND AUTHORITY OF THE BIBLE**, by Raymond Abba. Muhlenberg Press. 333 pages. \$4.50.

This book, by the acting professor of Old Testament at the University of Durham, England, seeks to transcend the position of the school of biblical criticism that dominated the last century, even though accepting many of its "assured results." As a result it will please and displease both conservatives and liberals.

The former will be happy because of the strong emphasis placed upon the Bible's significance as the living and abiding Word of God. But they will be disturbed by the author's easy acceptance of "J" and "P," etc.

Liberals will be agitated and gratified for precisely the opposite reasons, of course.

Both will find here an amazing amount of fresh and provocative ideas concerning the historicity of Abraham and Moses, miracles, divorce, the Dead Sea Scrolls, etc.

In sum: A book no careful student of scriptures will want to miss.

J.S.

**THE CONCEPT OF GRACE**, by Philip S. Watson. Muhlenberg Press. 116 pages. \$2.00.

Readers of *Let God Be God* will turn eagerly to this new book by the distinguished British Methodist who is

now (fortunately for Americans) teaching at Garrett Biblical Institute. They will not be disappointed, although this volume, comprising a group of essays, is less closely integrated than the earlier one.

After an introductory chapter on Saint Paul's teaching on the subject, baptism as a means of grace and justification as a work of grace are discussed. Another essay considers the relation of the Holy Spirit to grace.

The real core of the book, and its most helpful contribution, is to be found in the three remaining sections that consider "Dogma as an Affirmation of Grace," "Developments of the Doctrine of Grace," and "The Reality of Grace." Numerous side issues are treated with discriminating wisdom; for example, the issues raised by Bultmann (pages 57-58).

It is unfortunate that an index and a bibliography were not included, since these would have given opportunity, for those who were interested, to explore further the important issues that are raised.

J.S.

**THE WILL TO BELIEVE** (reprint edition), by Marcus Bach. T. S. Denison & Company. 176 pages. \$3.95.

The first edition of this book was released by Prentice-Hall, Inc., in 1956. It presented the mature thought of one of the recognized scholars in the area of psychic matter. Dr. Bach is a skilled psychologist, and he concludes that the will to believe is a necessary premise to constructive faith.

The text of this reissue has been somewhat shortened. In the first edition he gives some first-hand accounts of psychic materialization of spirit forms. The paragraphs dealing with this have been omitted from the reprint edition.

Many of his friends and readers may regret this omission. The author assures us that there has been no change in his own convictions on this subject.

W.H.L.

**THE THOUGHT OF REINHOLD NIEBUHR**, by Gordon Harland. Oxford University Press. 298 pages. \$6.00.

While this is by no means the first attempt to expound and assess the work of Reinhold Niebuhr, the author of this study has done a competent job of analyzing and criticizing the philosophy of this contemporary Christian thinker. The purpose of the work is to

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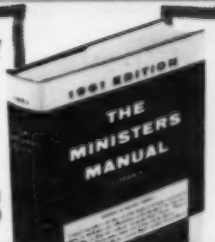
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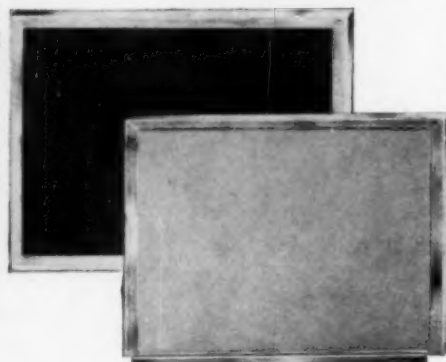
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expound and interpret his thought as a whole, and the clue is Niebuhr's concern "to relate redemptively Christian faith and social responsibility." Relevance is here said to be the one word which best characterizes his thought.

This volume is divided into two main parts. The first is concerned with the structure of Niebuhr's theological ethic. After noting that his thought is basically Christocentric, the author discusses the nature and source of the norm of love. This norm is the sacrificial *agape* of the Cross, although it is not a simple historical possibility. There are careful, penetrating analyses of Niebuhr's beliefs regarding the relation of love and justice to the self and to history. The first part of the book ends with a chapter on "The Resources of Love for a Responsible Society."

In Part II, Niebuhr's views on politics, war and peace, economics, and race are set forth. His opinions are discussed in the context of his theological beliefs and his estimate of human nature. Numerous subtopics receive treatment. Among these are Communism, American foreign policy, world government, Niebuhr's critique of conventional religion, and his beliefs about labor, property, democracy, and segregation. The study ends abruptly with a concise concluding paragraph. A final chapter evaluating Niebuhr's thought as a whole would have enhanced the value of the book.

This work is well annotated and con-

tains a list of Niebuhr's books, although there is no bibliography as such. Careful students of his thought will find much familiar material here, but the author is to be commended for his discerning critical comments and for delineating Niebuhr's unsystematic theological, ethical, and political opinions in a systematic and readable form. Dr. Harland teaches church history at Drew University.

J.C.P.

**THE GOSPEL OF THE KINGDOM,**  
by George Eldon Ladd. Wm. B. Eerdmans Publishing Co. 143 pages. \$2.75.

This book, by the professor of biblical theology of Fuller Theological Seminary, is subtitled "Scriptural Studies in the Kingdom of God." This is a precise description of its contents.

It is closely scriptural, as indicated by the fact that the index lists 219 verses of Matthew's Gospel as receiving consideration in Dr. Ladd's text. Many will find the comments on key biblical passages helpful; for instance, his discussion on page 104 of the meaning of the believer's cross and self-denial. These are insights that will surely find their way into many pulpits. Helpful interpretations of the parables abound, and the author is not afraid to differ with other scholars, such as Campbell Morgan, with whom he disagrees regarding the meaning of "the leaven."

It is also a valuable treatment of the

concept of the kingdom of God. He sees this as being essentially the rule of God (kingship rather than kingdom) which is both a present reality and an eschatological promise.

No book that considers so many texts can be free from disagreements, and certainly no reader will accept every conclusion of Dr. Ladd. But even in disagreeing he will find his insights sharpened and corrected by a competent teacher.

J.S.

### STEWARDSHIP

**STEWARDSHIP IN CONTEMPORARY THEOLOGY**, edited by T. K. Thompson. Association Press. 252 pages. Paper, \$1.50; cloth, \$3.50.

The nine chapters of this symposium on Christian stewardship cover rather well the various aspects of the subject. As the title suggests, the approach is theological, and the different authors bring to focus the emphasis that is being laid on stewardship by the leading denominational groups. It is examined in the Old Testament, in the New Testament, and in the teachings of Jesus and Paul, with further attention to church history, Christian doctrine, Christian vocation, the current concept of tithing, and the ethics of stewardship in the present day of plenty.

The editor is well known as the executive director of the Department of Stewardship and Benevolence of the National Council of Churches. A fair degree of literary unity has been achieved, and the book should prove timely.

S.L.

### THE COMMUNIST CHALLENGE

**CHRISTIANITY AND COMMUNISM TODAY**, by John C. Bennett. Association Press. 188 pages. \$3.50.

First published in 1948, the subject matter of this book is of such ongoing concern to Christians that it has seemed appropriate to update it and bring it out in a new edition. The author has taken account of the developments in Russia since the death of Stalin, the problem of Communism as it unfolds itself on the international scene, and the objections to Communism on moral and religious grounds.

Dr. Bennett believes that the basic objections to Communism are to be found in three areas. First, as "an absolute movement of redemption in history" Communism becomes a substitute



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for God; hence it leaves no place for any transcendent judgment, and so precludes any corrective that might inhere from a higher reference—that is, God or moral principles. Second, Communism embraces the philosophy that the end (the revolution) justifies any means necessary to achieve it, even to the use of torture. Third, in its great desire to direct attention to the problems of the masses, Communism has sacrificed the values that would exalt the dignity of the individual person. Christianity insists on the ultimate worth of each individual person as well as the importance of society as a whole.

Dr. Bennett writes convincingly and with conviction.

S.L.

**THE GREAT PROPHETS**, by Ruhi Afnan. Philosophical Library. 457 pages. \$5.00.

The author, concerning whom the reviewer could secure no information, states the purpose of his book in the last paragraph of the Foreword:

"The following is a historical survey of the past achievements of religion,

and its contributions to the cultural life of man. Its object is to present an inkling into how religion can at present confront cultural problems, recast human values, and regain the necessary dynamic spirit, indispensable for its task."

For the author there have been, apparently, four great prophets—Moses, Zoroaster, Jesus, and Mohammed—and he treats each, except the last, at fairly considerable length, about half of the pages being given to Jesus. The author has done much studying and has a most earnest and reverent spirit, but his ideas can hardly be said to coincide with what most of us consider to be the teaching of Christianity. His style is hard to follow, and his meaning at times is difficult to find. Perhaps the fairest comment that can be made is to quote his closing paragraph. Then each reader can judge for himself.

"As the supreme reality in man is his creative spirit or soul, his ultimate destiny is not to know the idea of goodness but to acquire it as an abiding characteristic and be reborn into a higher realm of being, it is to be recre-

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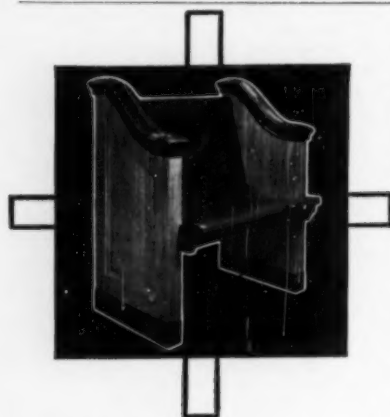
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ated. Justice is the progressive creation of a social environment wherein that human destiny can be promoted and achieved. Beauty is what stimulates the soul in that creative process. In other words, the values are norms for creative activity. Jesus revealed to man that divine creative purpose and furthered his cultural life. As long as the Christians after him served that dominating purpose they enjoyed paramountcy; when they began to lose faith in its final realization, they ceased to operate as a cultural force. But the Perennial Religion would not relinquish its risk. The Spirit of Christ reappeared in Mohammed and the cultural growth of man was resumed."

F.F

**TRAIN UP A CHILD, Educational Ideals in the Ancient World**, by William Barclay. The Westminster Press. 288 pages. \$4.50.

An examination of the educational methods and ideals of ancient cultures is fruitful not only for the student of the history of education but for a better understanding of the pedagogical practices of the early Christian church. The four cultures discussed in this book are the Jewish, Spartan, Athenian, and Roman. The concluding chapters are concerned with the Christian attitude toward pagan culture and the place of the child in the early church. Written in a lucid, interesting style and marked by thorough scholarship, this informative work should appeal not only to the student of the history of religious education but to any reader interested in the different ways children were trained in the ancient world.

This volume contains the substance of lectures delivered at Trinity College, Glasgow. The author, a well known New Testament expositor, is the editor of the Daily Bible Study Series.

J.C.P.

#### LAW OF LIFE

There is a strange saying about life that goes like this: "If you don't give, you don't receive." It's only the man who puts himself into something—who pours out all his energy, his mind, his spirit—who reaps greatness and success in life.

Bob Richards,  
Olympic champion, in  
*The Heart of a Champion*  
(Fleming H. Revell Company.)

#### DAWN AND TIDE ARE SURE TO WIN

When Christ was born in  
Bethlehem  
True light was shed in the lives  
of men—

"Do unto others as you  
would—"

Is a light on the road to  
Brotherhood.

The tide of truth is rolling in  
The Truth of God, that's sure to  
win.

Puny men would stay its power;  
They had their day—about an  
hour

As God marks time and ages  
roll—

Men puffed with power—small  
of soul;

Pilate and Caesar could not win  
When Dawn and Tide were  
sweeping in.

The Light, it lighteth every man  
Who, yielding, works with  
God's great plan.

A light was what the Wise Men  
saw.

The Truth was given in Moses'  
law.

The Light is breaking far and  
wide;

The Truth rolls in—a mighty  
Tide.

Freedom has followed in their  
wake;

Who tries to stop them will only  
break

As men have done the ages  
through

Who fought their God as small  
men do—

Sowers of greed—reapers of hate  
Can but fail—soon or late.

Hope and faith are strong rays  
of Light

And help good men promote the  
right.

Love will yet bring man's finest  
hour;

Give Light and Truth their  
staying power.

Caste and Class have had their  
dark night.

Liberty grows with dawning  
Light.

The tide of Truth is sweeping  
in;

Dawn and Tide—they are sure  
to win!

John Edwin Price  
Oneonta, New York

## SUNDAY MORNING WORSHIP AND INSTRUCTION

(continued from page 50)

with such a schedule as mentioned above may not be your problem, but if it is, here is a possible solution. Our problems are not insurmountable if we are willing to adjust.

The plan of worship and instruction involves a period of an hour and a half. Surely this isn't too long for an encounter with God and his Word. You may want to provide a brief recess period for the little ones and serve them a glass of milk or fruit juice with a cookie. It will fortify them for the second half of their period of class work which they will attack refreshed.

This is a different age from that in which many of us received our Sunday school training. What was good enough for us and what satisfied us may not be good enough for our children or satisfying to them. The church no less than any other institution must find new methods to meet the challenge of this day. If it doesn't, it will make a mighty dim mark or none at all on the lives it was meant to influence. I simply submit the above as a possible way for it to do a better job.

(end)

### PASTOR

The pastor stands before his flock  
With arms outstretched and face up-  
turned

In silent thanks to all his saints  
For tithes so willingly returned.

Behind him, at the altar side,  
A ray of candle glow escapes  
And sends its warm effective light  
To rest upon the offering plate.

But rest it can't, it dances there,  
A sprightly little dance of grace,  
Then as the offering plate is raised,  
Reflects itself on pastor's face.

Light of the world, my Lord, my  
Christ,  
Here symbolized by candle glow,  
What better place to send your light,  
What better place to find repose

Than on the brow of such a man  
Who stands, in his tranquility,  
A truly faithful son of God,  
The essence of humility?

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## The Complete Commitment Card

Charles E. Ferrell\*

Commitment cards, like the people who sign them, come in all shapes and sizes, and with all sorts of good intentions. The ordinary commitment card serves one primary purpose, namely, to record the decision of the signer to accept Christ as Savior and Lord. Occasionally one may see a card that gives a person more of an option, usually enabling the signer to delineate more precisely his intentions. Billy Graham, for example, uses a card that instructs the convert to mark one of the following: "Acceptance of Christ as Savior and Lord"; "Assurance of Salvation"; "Restoration"; "Dedication, or Reaffirmation of Faith." Below these options there is a blank line beginning with the word "Or," enabling the person to state what he has in mind in the way of commitment. Similar in make-up, such cards

are legion and are basically concerned with a person's accepting Christ, and this alone.

No one would doubt that cards serve their purpose well, but being an iconoclast, I cannot help raising the question, Do such cards have a broad enough purpose? Granted that accepting Christ is the first step in becoming a Christian, should not the convert, while he is in a receptive mood, also be given a chance to commit himself to growth in the Christian life? Is not the time to secure total commitment in terms of churchmanship, vocation, personal and group worship, witnessing, and stewardship of time, talents, and possessions at the beginning of the new life rather than years later?

Taking these questions into consideration, a more complete commitment

card was developed and used in our District Senior High Institute. It was designed to help the signer understand the larger aspects of commitment to Christ. The card offers a person the opportunity and the challenge not only to accept Christ but to commit one's self to serving God in the church and in one's vocation, and to growing in the Christian life through the practice of such holy habits as prayer, Bible reading, witnessing, and stewardship of time, talents, and possessions. This card stresses that Christ claims the whole of life, and that to be fully committed to him means to let him control every area of life. This was the kind of card we developed, and we were very pleased when the district superintendent exclaimed: "Where did you get this card? This is the best commitment card I've



seen! It has a place for every type of commitment."

The fact that new Christians need the opportunity to commit themselves not only to Christ but to the Christian way of life might be illustrated by the story of the conversion of the Franks. It seems that when these wild and woolly fighters decided in 426 A.D. to become Christians, they were quite willing to be baptized but insisted on holding their sword hands out of the water. Their religion was not to be allowed to interfere with their fighting. Facetiously, Dr. Charles Ray Goff, pastor of the Chicago Temple, says that too many modern Christians hold their pocketbooks aloof when they are converted. They don't want their religion interfering with their money. Thus the need for the more complete commitment card.

When used with some 260 teen-agers, the card more than proved its worth. It fulfilled quite adequately the larger purpose of emphasizing the total commitment of life. But more than that, it showed where the churches the youth represented were strong or weak in their teaching and preaching program. To understand this, let us look at the results of the cards checked by the 260 youth. The cumulative tally showed:

- 56 who promised to accept and follow Christ
- 204 who wanted to be better Christians and renew their faith in Christ
- 16 who wanted to unite with a local church
- 216 who indicated they were already members but would be more faithful to the church
- 22 who felt called to a full-time church vocation
- 228 who expressed the desire to be a practicing Christian in whatever vocation they choose
- 98 who promised to observe a "quiet time" daily to strengthen the spiritual life
- 158 who indicated that they would regularly offer thanks before meals
- 223 who said that they would practice being grateful to God
- 231 who hoped to develop a Christian attitude toward all people and all situations
- 150 who pledged to seek out other Christians for fellowship and worship
- 212 who intended to be a Chris-

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## My Christian Decision

(It is important that you bring this card to Holy Communion with you on Saturday. It will be recorded and sent to your minister.)

**My Faith**

CHECK THIS ☐ I promise to follow Christ and to trust Him as my Savior.  
OR ☐ (This is my first decision for Christ.)

THIS ☐ I want to be a better Christian, and renew my faith in Christ.

**My Church**

CHECK THIS ☐ Because of my love for Christ I now wish to unite with the \_\_\_\_\_ Church.

OR ☐ I am already a member of the \_\_\_\_\_ Church, but I promise to be no a faithful to my church and to serve in any way.

**My Vocation**

CHECK THIS ☐ I feel a conviction that God is calling me to a full time Church vocation, as a ( ) Minister, ( ) Missionary, ( ) Director of Christian Education, ( ) Minister of Music, ( ) Deaconess, Other \_\_\_\_\_

OR ☐ Though I do not feel called to a Church vocation, I want to be a practicing Christian in whatever vocation I may be in.

THIS ☐ My Growth As A Christian

CHECK ANY ☐ Because my Christian life needs constant stimulus and guidance, I will faithfully observe a "quiet time" each day for meditation, Bible reading, and prayer.

OR ☐ I will offer thanks to God before each meal remembering it is He who provides for my needs.

ALL OF THESE ☐ I will practice being grateful to God for His constant goodness to me.

☐ I will try to develop a Christian attitude toward all people and all situations.

☐ I will seek out other Christians for fellowship and worship.

**My Willingness**

CHECK ONE ☐ With God's help I will be a Christian example in my home, at my work, and with my friends.

OR ☐ BOTH ☐ Because I am glad and proud to be a Christian, I will encourage others to follow Christ by sharing the meaning of my faith, by leading them to church, and by praying for them.

**My Stewardship of Time, Talents, and Possessions**

CHECK ANY ☐ I am willing to give any amount of time needed for service to God and His church.

OR ☐ I am willing to use my talents at any time in the service of Christ.

☐ To show my appreciation to Christ, I will set aside at least 10% of my income to give to Christian causes.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CHURCH \_\_\_\_\_ DATE \_\_\_\_\_

ADDRESS \_\_\_\_\_

COMMENTS \_\_\_\_\_

YOUNGSTOWN SENIOR HIGH INSTITUTE

## THE COMPLETE COMMITMENT CARD (front and back shown)

- tian example wherever they were
- 162 who indicated that they would witness to others for Christ
- 135 who were willing to give the church a good portion of their time
- 185 who were willing to use their talents in Christ's service
- 113 who were willing to give at least 10 percent of their income to Christian causes

If you reflect upon these figures for a minute, you can see that the churches apparently are doing a good job in teaching their youth the importance of being Christian in one's vocation, in teaching them to be grateful, to develop Christian attitudes toward people and situations, and to use one's talents for Christ. Since the vast majority of these youth were fairly regular in church and Sunday school attendance, the card indicated that they had been influenced most in the areas just mentioned.

But the card indicated weakness in influencing the youth in other areas. Why, for example, did only 16 out of 56 making first commitments desire to become church members? Part of the answer might be that many of these were already members but were having their first real experience of Christ. But surely this is not the only reason. Apparently ministers, teachers, and our church school literature have not done a

good enough job in emphasizing what the church is and the absolute necessity for a Christian to be a vital member of the body of Christ.

Another area where we might be weak in our teaching lies in our failure to emphasize the need for personal devotions. Something is drastically wrong when only 98 out of 260 youth who are the cream of our churches are willing to pray daily and read a portion of scripture. It seems that we are deficient in teaching the importance of worship in general. Only 150 youth were concerned about seeking out other Christians for corporate worship and fellowship.

Again, the cards show that we still have a job to do in teaching stewardship. While the cards indicated that 135 youth would give their church their time, 185 their talents, and 113 their tithes, we must remember again the high caliber of Methodist youth signing these cards. Why did so many not see the need for giving their time, talents, and possessions to the church? Perhaps here is where we need to begin working to raise Methodism's place as far as giving is concerned in relation to other denominations. Should not our youth know that our Discipline (paragraph 753:4) states: "Stewardship of possessions shall be interpreted to mean that the tithe is the minimum standard of giving for Methodist people?"

(end)

# The Protestant Minister as a Pastor

Alfred Doerffler\*

The ambassador of Jesus Christ is a pastor, the shepherd of the flock of Christ, the head and bishop of the church. Paul says to the elders, or presbyters, of the congregation at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28)

As overseer, shepherd, and pastor of the flock, the minister should take a keen interest in his people and their welfare. Each one of the congregation is a person, not merely a name with an address in the church records. Because he is sympathetic and understanding, members should always feel free to go to the pastor. He is a friend of everyone entrusted to his care, from the youngest child to the oldest invalid. As pastor-shepherd, he should love his people, even as Christ loved us and gave his life for our redemption. As shepherd of his flock, the pastor should be ready to live sacrificially.

As pastor, the minister respects his people. He is considerate and thoughtful. If he does not respect them, all too soon they will sense this, and before long they will fail to show him the respect which is so essential to a happy relationship between pastor and members. In the world of business, in the army, in government, too often we are depersonalized. However, in the church people want to be more than a number in the files. Jesus recognized at all times the dignity and sanctity of the individual. Already in the Old Testament God said, in Isaiah 43:1, "I have called thee by thy name; thou art mine." The members of a Christian congregation together with the pastor are one in Christ. They are interested in the spiritual well-being of one another. The world in which they live is self-centered. Each individual is looking out after his own needs and desires. In the church, however, we must guard against this deadly

\*Pastor emeritus, Pilgrim Evangelical Lutheran Church, Saint Louis, Missouri.

disinterest in other people.

As members of the human race, even Christians are born into a world of trouble. That we are believers in Christ does not make us immune to trouble, sickness, heartache, and pain. In fact, Jesus said that night in the upper room, "In the world ye shall have tribulation." (John 16:33) However, Jesus promises that in him we shall have a haven of refuge against sorrow, loneliness, and helplessness. Therefore the believers must feel that the church and its ministry are sympathetic and helpful, ready to give encouragement, comfort, hope, and confidence to the members. Above all, through the ministry Christians must find peace of heart and mind against the guilt of sin, the fear of death, and the judgment to come. In the gospel the pastor has the one remedy which gives encouragement and hope to all who are weary and heavy laden. The pastor should strive to be helpful to the troubled and distressed, the anxious and worried, the disheartened and frustrated.

Mankind is hungry for kindness. Christian people must feel confident that their pastor-shepherd is ready at all times to come to their rescue in the days when their spirits are low and their hearts are heavy with sorrow. In their distress and anxious hours they should know that they can turn to their pastor for comfort, hope, and the assurance of God's love in Christ Jesus.

## The Pastor in the Sickroom

At the sickbed the pastor-shepherd ought to do his most satisfying work. In his congregation he always has some who are ill. We take for granted that these members of the flock are believers. However, this does not imply that they need no spiritual ministrations. Even Christians have their misgivings, fears, worries, and problems. Quite often they become morbid, self-pitying, even rebellious in their sickness. They ask, "Why should I have so much trouble and pain?" They worry and become irritable. Confronted with an operation,

they become upset, often due to financial problems caused by hospital and doctor bills. They are haunted, too, by a fear of death. As pastor we can be very helpful to them. They can be given the positive assurance that one thing cannot happen to them as believers in Christ: They cannot perish. Living in God's grace, they are forgiven and at peace with God. Even though they face excruciating pain and death is imminent, no one can pluck them out of the Savior's hands. These were pierced and wounded for them. Therefore their sins are blotted out and heaven is guaranteed. This hope the pastor can bring to his members at all times as the proclaimer of the gospel of reconciliation in Christ Jesus.

## The Incurables

The pastor at times finds himself at the sickbed of one who has an incurable disease. Must the pastor tell that person that he cannot live? Has he nothing for which to live? For such the pastor can do much and be of real service to the entire family. He has a message of hope which removes the fear from the sickroom. Death may be at the door, but a glory awaits those "who have been made

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white in the blood of the Lamb." (Revelation 7:14) The pastor may even suggest that for as long as they are together the family do all they can to make the memory of those days something never to be forgotten. No matter how dark the night of life, Christians can look up with hope in the heart, and face each day with confidence and courage. Underneath are the everlasting arms of God to give us the needed strength for the day. The pastor can give renewed assurance to the sick and the dying with the glorious promises of the gospel.

#### The Invalid and the Aged

Every congregation has its invalids and aged, those not sick but infirm, unable to get out and come to church. Often they live lonely lives. They may find it difficult to make the needed adjustments in their monotonous day. They may even become unreasonable in their demands and get on the nerves of the younger generation with their constant whining and complaining. The pastor can be very helpful in showing them the importance of living one day at a time, with trust in God. They should be told sympathetically that all in the household must learn to accept the situation as it is, graciously, saying with the apostle, "I have learned in whatever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (Philippians 4:11-13)

When visiting these invalids and shut-ins, the pastor should not overlook the other members of the family, whose tasks and responsibilities carry with them many vexing problems and many sleepless nights. As he listens to complaints made by the shut-ins of neglect and mistreatment, the pastor should recognize that these may be greatly exaggerated, and he should not permit himself to be prejudiced against the remainder of the family. He is the shepherd-pastor of the entire household. Therefore he should be sympathetic toward all.

#### Other Suggestions

In visiting the sick, even the shut-ins, the pastor should not stay too long. If the patient is very ill, a few moments should suffice. In other instances fifteen to twenty minutes ought to be long enough. However, he should never leave

without offering a prayer. If visitors are present, the pastor may ask them to join in prayer, or he may suggest that they excuse themselves for a few moments so he may be alone with the patient. All this can be done graciously, without being rude.

If the patient seems to be dying or is in a coma, the pastor and family should be careful about what is said in the sickroom. The writer at one time stood at the bedside of a mother who apparently was not conscious. After the prayer had been made for the mother, the family proceeded to speak about the funeral arrangements. The mother did not die. When she came out of this stupor, she told the family that she had heard all that had been said but was not able to let them know that she was conscious.

#### Visiting the Sick Who Are Unchurched

Many members of the church have relatives and friends who are "unchurched." They no longer are on the church roster or never have been. The pastor is asked to visit these people at the time of sickness or prior to an operation. Shall he go? Most assuredly! Here is an opportunity to preach the gospel with its message of forgiveness, peace, and hope when all that is earthly loses its value and is shaken out of trembling hands. To be privileged to go to such who have no hope and tell them the story of God's forgiving love in Christ Jesus should make every pastor eager to heed each and every call to visit the sick who are outside of his membership. He has the balm of Gilead which heals the soul. He has the one message which removes the fear of death. He has that light which brings peace into the darkness of the soul and tells of him who comes with healing in his wings and brings a certain and sure salvation to the sinner, no matter how often and how greatly he has sinned. The pastor can tell these troubled souls of Christ's divine grace which opens the door of glory to all who have been washed in his blood, shed on Calvary. In that glory God wipes away all tears and removes all pain to give the believer a fullness of joy which is eternal. "And him that cometh to me," says Jesus, "I will in no wise cast out." (John 6:37)

To shepherd the souls of humanity on the Jericho road of life is truly one of the most satisfying assignments given to the minister of the gospel.

(end)



## My Prayer

When morn's first beams shall gild the skies,  
And from the death of sleep I wake,  
Ere through the day my way I take,  
My thoughts to Thee, my God, shall rise.

Upon Thy Word I'll feed my soul;  
Sweet fellowship I'll have with Thee;  
Then filled with pow'r, help me to be  
More like Thyself, who art my goal.

May I be faithful, brave and strong;  
It matters not what be my task,  
Thy presence, Lord, is all I ask,  
Though dark my path and steep and long.

I would be loving, kind and true;  
Unto my brother's failings blind;  
O grant that through me he may find  
Thy Son and learn Thy will to do.

When ends the sojourn of the day,  
And from its toils and cares I rest,  
Forgive me when I've failed a test;  
Thy strength in me renew, I pray.

Howard W. King  
West Chester, Pennsylvania

### BULTMANN'S SERMONS

Selected sermons by Dr. Rudolf Bultman, preached in Marburg, Germany, during the critical years of 1936-50, have been brought together in a short volume entitled *This World and the Beyond*. The book will be published by Charles Scribner's Sons on September 16.

#### SOME BULTMANN STATEMENTS

Man's characteristic estrangement from God consists in this: that he thinks he has the reins of his life in his own hands, that he thinks he can carve out his way in life through his own initiative and planning, and by his own integrity and achievement can securely lay the foundations of his worth. It is just this arrogant attitude which is dissolved when he opens his heart to the impact of nature.

\* \* \*

Not readiness for the future, but fear of it, is the decisive motivating force in human life. Really to live available for the future would mean to overcome the anguished fear of it in the certainty that whatever it brings can only serve our ultimate good. For after all, the future is coming to us whether we hope for it, expect, and are prepared for it, or not.

\* \* \*

For the most frightful danger we incur is that we lose our souls in preoccupation with our duties and cares, our joys and sorrows, and that in our innermost selves we cease to be anything that has meaning . . . There are many men who, when sickness or old age makes them incapable of work, feel that they are faced as it were with emptiness, and begin to wonder for what purpose they exist at all. Have such people really lived or have they lost their true life in preoccupation with their work and business?

\* \* \*

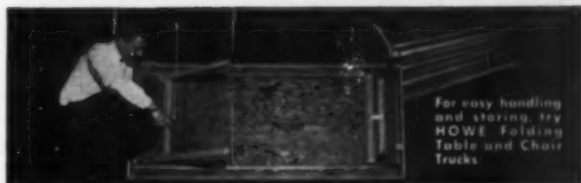
Everyone is in some way a participant and somehow responsible when in our nation things are not as they should be. And if in our suffering we cry out and complain with embittered and indignant hearts, then we should heed those words which we do not like to hear:

"What has a living man the right to complain of? It is his sin that each one should lament!"

Church Management: October 1960

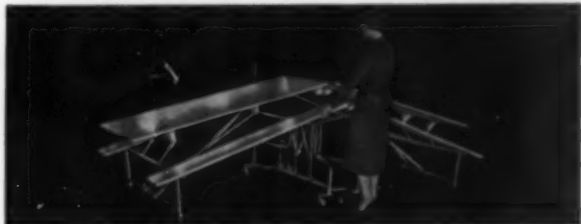
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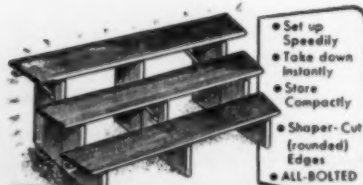
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## Multiple Everything

Charles W. Johnson\*

Here, in the heart of the Midwest, is a downtown church which continues to show an amazing capacity for growth despite all the problems pertinent to its location. How?

During the past ten years the First Methodist Church of Peoria, Illinois, has seen a marked increase in almost every phase of its life and ministry. During this period the membership of the church has grown from 3,476 to 5,231. Attendance at the church services has increased from 1,000 to over 3,000. The church budget has seen a phenomenal growth, jumping from \$48,900 to \$310,000 for all purposes. How did this come about? The lay leadership of the largest Methodist church in the North Central Jurisdiction has the answer when it says that we have one dynamic policy—multiple everything.

The city of Peoria has a population of 118,000 people. Its outlying communities bring the area population to 270,000. The First Methodist Church serves a population extending in a radius of twenty-five miles from its downtown center. It is a church that has all the problems of a sprawling population with the additional complexities of downtown problems and the distances to travel in between. There are the problems of crowded parking facilities and the difficulties arising in a church that has a broad neighborhood constituency.

For a number of years this was the church on the corner, content to serve its day and give alibis for its inability to cope with the declining vitality of what was once a great church. Then came leadership—both lay and ministerial—with the pronouncement that "God has a right to expect a greater church than he is getting." Multiple programming was at the center of all the procedures. We must get away from the "sacred hour philosophy," said the leadership. We must have services other than at eleven o'clock on Sunday morning. Gradually the worship services of the church were increased to four each Sunday morning, plus the Sunday school session. At the present time a second session of the Sunday school is develop-

\*Director of Program, First Methodist Church, Peoria, Illinois.

ing, to provide a wider educational ministry. There is an effective evening program designed primarily for youth. This ministry to youth serves four groups. There is an active intermediate and senior Methodist Youth Fellowship. In addition, the Methodist Student Movement has a vital program for students at Bradley University, Browns Business College, and Central Illinois Methodist Hospital School of Nursing. Employed, unmarried young adults are served through the Twenties and Thirties Class.

The church has a standing policy that no program should be considered unless it can be presented in more than one session so that those who contemplate attendance will have an opportunity to choose the time and date.

One of the present concerns is that all of the Sunday morning hours for worship services have been exhausted unless there are to be services past twelve o'clock. Great consideration has been given to this matter as well as to the possibility of evening services during the week. All worship services are duplicated as far as possible, with the exception of the choral presentations. One minister is responsible for delivering the sermon in all services at the present time.

All this varied activity is held together in an effective pastoral calling program by the four ministers of the church in an attempt to take seriously the question at ordination, "Will you visit from house to house?" The program of calling not only cares for the counseling of those in need, calls to the hospitals, funerals, personal services, but includes a pastoral call in every home of the congregation each year. The problem most often confronted is that of finding people at home. Last year's records show that 67 percent of the calls at more than two thousand apartments and residences resulted in a personal visitation.

This multiple programming, with its pastoral calling, has produced a regular Sunday attendance which is one of the highest in the country. This highly successful program is also reflected in the

## Pews for Pint-Sized People

Jeanette W. Lockerbie\*

Can you imagine Susie coming into the Beginners' department and seating herself in a pew just her size? Her feet reach the floor. There's a place for her to put her young-lady pocket-book; she doesn't have to rescue it from the floor as it slides off her lap.

There are no chairs to skid out from under her. Cute little Freddie in back of her can't push and jerk her in a pew. Pews just don't give under little boy efforts.

I can imagine this, for I've watched my own daughter when she was a Beginner. How she loved that room with pews that were just her size! We have traveled across the country visiting all kinds of churches, but rarely have we seen such a church, and our Jeanie is still nostalgic about the little pews.

What is there about pews for children that would recommend them to us? They are *churchy*, and in our day when so many of our church-going children start in the nursery, graduate into the toddlers' room, then to primary or junior church (all too often in makeshift quarters), it is distressingly possible for them to have no conception of what church is really like.

Here, perhaps, is a clue to the lack of reverence we deplore, even in our older children, in teen-agers, and worst of all, in adults. They have had the wrong start all too often. Church has been a playground for an hour while their parents worshipped.

Granted, the expedient of installing pews (even homemade ones can be quite attractive) will not do away with all the behavior problems, but it is worth while to consider what it might accomplish. It is certainly significant that at least one little girl has grown up contrasting every church she has ever been in with the one that had pews for children.

Pews are different from the seats in nursery school, play school, and kindergarten. Even this difference in the physical properties can change the atmosphere.

I think I hear a chorus of protest. "But what about floor space? We need the space for our activity projects. Our Beginners' room is a multi-purpose room. We use stacking chairs so we can

\*Mrs. Lockerbie's husband is pastor of Bethany Baptist Church, Seattle, Washington.

clear the room when we want to."

This is, of course, a practical point. But I have in mind putting the children's pews in the departmental assembly area which could also be used for the primary church meeting place. Children would feel they were really going to church, and respond accordingly.

### MULTIPLE EVERYTHING

(continued from page 68)

financial giving of the people. According to the chairman of the finance commission, we now receive more money by several thousand dollars in volunteer pledging than that which has been underwritten by the congregation.

What of the future? Dr. Robert Harvey Bodine, directing minister since 1951, explains: "We will reach the saturation point when we reach the end of multiple programing and of calling from house to house. Thus, for some time to come the growth and developing ministry of First Methodist Church is unlimited."

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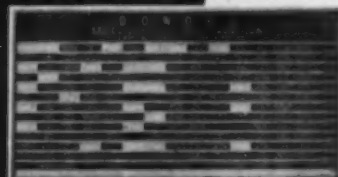
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## PULPIT DIGEST

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## Poet De Luxe

# John Milton

Milton Thomas\*

We have usually neglected our appreciation of the contribution of the English leader John Milton in our evangelical heritage. He was not perfect, he lived in a difficult age, and yet he has left an unmistakable contribution to present-day Christianity and democracy.

He was born December 9, 1608, and died November 8, 1674. He lived during the time of Oliver Cromwell and the ill-fated early British efforts of democracy. Those were days of religious turmoil, narrowness, and persecution. There were the troubles of the early Reformation.

He was an individualist, yet a man of great convictions and willing to stand alone. While a student, as was often the case of intelligent men of the day, he had planned on the ministry, but gave it up for a life of poetry. In a letter to his father he explained that if he entered the church it would make him a slave. William Laud of Canterbury required absolute conformity of the clergy, a conformity such as the Roman Catholic Church had required of its priests. This was before the days of any freedom of thought.

### A Classical Scholar

By "classical" I mean what is given in dictionaries. He reached high standards of excellence in literature and the arts, traditional in tone, going back especially to the style of Greece and Rome.

His father held a small official position with the government and was an accomplished musician. This was his home influence. John was a child prodigy. He entered Oxford University at the age of sixteen. It is said that at the age of twelve he studied regularly until midnight, and it was probably then that the trouble with his eyes began. He was a poet at the age of ten.

The great poem by which he is remembered is "Paradise Lost." This is recognized as one of the world's greatest epics. But you might not enjoy reading it unless you like poetry and unless you like the classical style. This production

\*Minister, The Methodist Church, Perrysburg, New York.

was hailed by both his friends and enemies as a masterpiece. It is the story of fallen angels and of the fall of man. Its purpose was to justify the ways of God to men. It is cosmological, or universe-wide, in its scope. It is the epic of creation and of the wonders of the universe. In it you find these early lines:

Of man's first disobedience, and  
the fruit  
Of that forbidden tree, whose  
mortal taste  
Brought death into the world,  
and all our woe,  
With loss of Eden, till one  
greater Man  
Restore us, and regain the bliss-  
ful seat,  
Sing, Heavenly Muse, that on  
the secret top  
Of Oreb, or of Sinai, didst  
inspire  
That shepherd who first taught  
the chosen seed  
In the beginning how the  
Heavens and Earth  
Rose out of Chaos: or, if Sion  
hill  
Delight thee more, and Siloa's  
brook that flowed  
Fast by the oracle of God, I  
thence  
Invoke thy aid to my adven-  
turous song,  
That with no middle flight in-  
tends to soar  
Above the Aonian mount, while  
it pursues  
Things unattempted yet in prose  
or rhyme.

Later he wrote a companion, "Paradise Regained," which is commonly considered to have fewer literary qualities than the first. However, he is remembered for at least one hymn, which appears in *The Methodist Hymnal*. It is number eighty-one and is based on Psalm 136, which begins, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." This is an excellent example of making the psalm-hymn fit for modern singers to sing. It sticks very close to the scripture. Its original twenty-four stanzas have been reduced to just a few in modern hymnals:



Let us with a gladsome mind  
Praise the Lord, for He is kind:  
For His mercies shall endure,  
Ever faithful, ever sure.

He, with all-commanding might,  
Filled the new-made world with  
light:

For His mercies shall endure,  
Ever faithful, ever sure.

All things living He doth feed;  
His full hand supplies their need:  
For His mercies shall endure  
Ever faithful, ever sure.

#### A Protestant and a Puritan

An often neglected side of the life of Milton was his place in political development. In general he would be termed a Puritan, and at least once he held public office. Of course his support was with Cromwell and the British Parliament. These were Puritan in background and marked a step in advance in democratic development. The Reformation came to England more as a political movement than as a spiritual revival like that of Germany. It was merely the substitution of Henry VIII as head of the church in place of the pope. Just as the Roman Catholic Church had done, the Church of England required submission with political authority. There was no place for freedom of thought or of worship. This was the background which brought the reaction of Puritanism to England.

Puritanism was a movement for the reform of religion. It was hostile to the position of the Church of England and its requirements. English Reformation was simply an act of the state. Pope Alexander VI had been the acme of corruption, guilty of covetousness, adultery, and murder. But King Henry VIII, who became head of the Church of England, was no better. He and his daughter, Queen Elizabeth, were more interested in maintaining ecclesiastical conformity than in reformation. The Puritan's key word was freedom.

Milton, as a part of this movement, made his contribution. He advocated free discussion as the way to harmonizing views. He advocated separation of church and state, which was called secularization then. He abhorred any ecclesiastical authority that interfered with freedom of conscience. His counterpart in America would be Roger Williams. He cried out against tyranny and despotism, and even ceremonial forms of religion. Of course it was not the full democracy and freedom we recognize today, but a step forward and an historical foundation to its development.

#### His Answer to Affliction

However, the thing for which Milton is remembered is his blindness. He became completely blind in 1652, at about the age of forty-four. His enemies said it was the judgment of God upon him. But he called it rather a trial of affliction. At about the same time came the Restoration in politics, wiping out all vestiges of democracy in which he was interested. Most of his contemporaries were executed, but his affliction probably softened his penalty. However, he was disgraced. He died before the Restoration was overcome by advancing democracy, so he did not live to see his name loved and honored in public circles.

His reaction to this affliction was expressed in his sonnet which is called "On His Blindness." Read it with an understanding of his blindness in middle age at the height of creative powers and the problems it would bring to him and his thinking.

When I consider how my light  
is spent,  
E're half my days, in this dark  
world and wide,  
And that one Talent, which is  
death to hide,  
Lodg'd with me useless, though  
my Soul more bent  
To serve therewith my Maker,  
and present  
My true account, lest he return-  
ing chide,  
Doth God exact day-labour,  
light deny'd,  
I fondly ask; but patience, to  
prevent  
That murmur, soon replies, God  
doth not need  
Either man's work or his own  
gifts, who best  
Bear his mild yoke, they serve  
him best, his State  
Is Kingly. Thousands at his  
bidding speed,  
And post o'er Land and Ocean  
without rest:  
They also serve who only stand  
and wait.

As a pastor, one of the keenest problems I have faced with people who may be elderly or invalid is the feeling of uselessness or of being dependent on others. That was one of Milton's problems. He would much rather have been one of those who posted o'er land and ocean without rest, but he had learned that they also serve who only stand and wait—that is, if it was God's purpose for him. Soldiers find it easier to fight

(turn to page 75)

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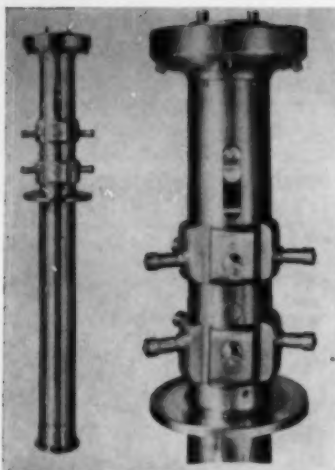
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# NEW PRODUCTS



## METERED SHOWER SAVES MONEY

Here is good news for churches with recreational facilities and church camps. The Bradley Washfountain Company has made available a multiple-head shower in which each head is individually controlled. A supply of either hot or cold water can be released for about forty seconds by pulling a button. The heads shut off automatically so there is no waste even if there is no attendant to supervise the showers. These meter-controlled showers are available for two, three, four, and five people.

Circle No. 10601 on card



## FILMSTRIPS ON MARRIAGE AND FAMILY

Family Films has just released a set of eight filmstrips on Christian Marriage and Family Life. The authors of the material are Dr. Wayne E. Oates, well known counseling consultant, and his associate, Samuel Southward. Each

*If you wish to have more information on new products described on this page, please circle the corresponding number found on the coupon on the postage prepaid mailing card and mail. Don't forget to fill out the space for your name, address, and church.*

filmstrip runs for forty to fifty-four frames, and each has a recording to accompany the visual presentation. The films are in color.

Titles of the individual strips are "Marriage Makes a Difference," "Marriage Requires Adjustment," "Family Worship," "Family Recreation," "The Intimacies of Marriage," "Making Marriage Last," "Family Give and Take," and "Family Togetherness."

An editorial review of these subjects will appear in a later issue of *Church Management*.

Circle No. 10602 on card



## HEAVY-DUTY SWEEPER WORKS FAST

The Clarke Floor Machine Company reports that its new CHD-36 power propelled floor sweeper will clean 100,000 square feet in one hour. It is estimated that an individual with a push broom would require fifty hours to do the same work. It is built like a tank for long life and hard usage, yet it will turn around in a radius of 66 inches.

Circle No. 10603 on card

## WASHING HIGH WINDOWS

Reaching lofty overhead lights and washing the high windows have always been a problem with churches. According to a new booklet issued by the Tucker Manufacturing Company, this window cleaning task becomes very simple by using their special devise for this purpose. The booklet assures the reader that one can wash windows as high as sixty-five feet from the ground. The telescoping handle of the same washer makes it possible to use it also for basement and first-story windows.

A copy of this interesting booklet will be mailed you upon request.

Circle No. 10604 on card

## THE HIGHER THE SPIRE

This is the title of a booklet available from Overly Manufacturing Company which builds many of the church spires in America. The book was written to tell congregations that wish to place attractive spires on their churches just how they can raise the money for that purpose without cutting into the church budget. Eighteen plans for raising money are described in detail.

Circle No. 10605 on card

## THE COUNTESS OF THE MASTER

In Shakespeare's *King Lear* the king had been exiled on the heath, dethroned by his daughters. He was alone and without authority and money. An old general came to King Lear and offered his service. The king could not believe it and asked why he would want to serve one who had nothing. The general answered, "Sir, I perceive that in thy countenance which I fain would call master."

Men who have taken a good look into the face of that strange man on Calvary's cross cannot help but call Him Master. He has a power that pulls men to Him.

John R. Brokhoff  
in *This Is Life*  
(Fleming H. Revell Company).

*Church Management: October 1960*

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FOLD-O-LEG  
tables



SET UP OR CLEAR AWAY  
IN MINUTES!

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Send for folder with complete specifications.  
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## CHURCH MANAGEMENT

Christmas Cards

Note Special Offer to  
New and Old Subscribers

The beautiful, chaste *Virgin and Child* by Conrad Pickel which was used on the December 1959 issue of *Church Management* won the plaudits of our readers. We have had the design made into a Christmas greeting folder where it will win many more hearts.

It is printed on the front of a heavy white glossy card folder in black and white. The result is a high quality Christmas greeting which will please the most discriminating. Size of folder, 4-3/4" x 5".

Box of 20 folders with mailing envelopes, \$1.50,  
postpaid.

### SPECIAL TO SUBSCRIBERS

Add 25 cents to your remittance for renewal or new subscription and we will mail you a box containing twenty folders and envelopes. Offer good from time of this announcement through December 5.

## CHURCH MANAGEMENT, Inc.,

2491 Lee Boulevard

Cleveland Heights 18, Ohio

*Church Management*; October 1960

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AS CHURCH BUSINESS ADMINISTRATOR BY ACTIVE LAYMAN, MIDDLE 30'S, 12 YEARS AS ADMINISTRATIVE ASSISTANT TO MILITARY CHAPLAINS. CONSIDERABLE EXPERIENCE IN MANY PHASES OF CHURCH WORK. ALSO CHOIR DIRECTOR, WIFE CONSERVATORY GRADUATE IN ORGAN AND SECRETARY. CORRESPONDENCE INVITED.  
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Convert your tables to brand new usability. Buy direct from us at manufacturer's cost. Our legs will fit all tables 30" to 36" wide, from 60" long up to 96" maximum. Retail price \$12.95. Special Church discounts, 1 set 25% - 2 to 6 sets 35% - 7 to 12 sets 45%.

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2218 N. Third Street Milwaukee 12, Wisconsin

### FOR USE IN YOUR MARRIAGE COUNSELING

*Sexual Harmony in Marriage* Oliver M. Butterfield  
The best in sex instruction. 50c each; \$5.50 per dozen.  
*Wedding Etiquette* James Taylor  
Planning the wedding, reception, church, music, etc. 60c each; \$6.50 per dozen.

WILLIAM H. LEACH ASSOCIATES

P. O. Box 543

Cleveland 7, Ohio

WE ARE LOOKING FOR ORIGINAL IDEAS. Do you know of an unusual or effective way in which churches or Sunday schools can promote the spiritual interests of their communities and/or the churches' financial interests? We are an old-established (30 years) concern now specializing in the design and production of religious games and church supplies. If you have an original idea that could be used by us, let us hear from you, and if we use it to advantage, you will be suitably rewarded.

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1901 Pengad Building Bayonne 15, N.J.

### WANTED

Small Mid-Western church-related university interested in competent and well trained business manager: supervision of plant and property management; chief purchasing agent; supervision of budget, accounting, and student income; employment of non-academic personnel. Position related directly to president's office. Write Box 1060,

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1900 Euclid Avenue Cleveland 15, Ohio

YOUR PIPE ORGAN may contain invaluable material which can be used to your church's advantage in the construction of a new instrument. Without cost or obligation, consult

THE GRATIAN ORGAN BUILDERS  
Box 216  
Decatur, Illinois

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On Pews, Chancel and Pulpit Furniture, Folding Chairs and Tables, Baptismal Fonts, Brass Altarware, Pulpit and Altar Scarfs. Write for Free Catalog.

J. P. REDINGTON & COMPANY  
Dept. D Scranton 2, Pennsylvania



### BIBLE LOTTO REVIVED

Believe it or not, there is a demand today for the old game of Bible Lotto. The Pengad Companies of Bayonne, New Jersey, recently purchased the copyrights and stock of Goodenough & Woglom Company, for many years a dealer in church and Sunday school supplies. Looking over the records, they found that the game of Bible Lotto had been a consistent seller for two generations. They brightened up the product, gave the cards a more colorful package, and again put it on the market. First returns have shown that the game still has a large appeal.



# REDEMPTION\*

(Hosea 3:2)

There is a man with bag of coins,  
 There is a man with barley sack,  
 Whose woven robe hides shriveled  
 loins,  
 Whose body comes from torture  
 rack.  
 There is a man who bids for me  
 In love's sweet words which lovers  
 know;  
 Whose face is sad with lover's plea,  
 Whose only call is, "Come with  
 me!"  
 In sin's fierce grip I shrink from  
 him;  
 In lust's black night I turn away,  
 My soul all scarred with pleasure's  
 whim,  
 My life devoid of spirit's ray.  
 'Tis not for me to walk with God.  
 My feet have trod the mire of clay;  
 I feel more kin to earthy sod  
 Than son to him who made the  
 day.  
 But still he calls and woos my soul  
 And turns not from my wasted  
 life;  
 To claim my heart is his one goal,  
 To bring to truce life's bitter  
 strife.  
 I look and catch the sight of blood—  
 And sense the cost of courtship  
 here;  
 For me he gave life's dearest prize  
 And died that I might persevere.  
 I gladly yield when love enjoins  
 But faith and trust to bring me  
 back  
 To him who stands with bag of  
 coins,  
 This humble man with barley sack.  
 George W. King  
 Burlingame, California

\*Written at Green Lake after hearing  
 Dr. Kyle Yates lecture on Hosea at the  
 National Ministers' Conference, August 7,  
 1958.



## Organ of the Month

### Interchurch Center Chapel

### National Council of Churches Building

### New York City

- Organ Builder: M. P. Moller, Inc., Hagerstown, Maryland.\*
- Architect: Frederick Dunn, St. Louis, Missouri.
- Completion of Building and Organ: Spring of 1960.
- Interior of chapel of brick with wood ceiling creating good acoustical conditions.
- Chapel in new building housing the National Council of Churches and the national offices of many of the Protestant denominations.
- Organ consists of two enclosed swell divisions and great, positiv and pedal divisions unenclosed and exposed.
- Organ consultant: Dr. Robert Baker.
- Selected as "Organ of the Month" as a good example of classic design with a wealth of tone color and flexibility.
- All tonalities actual ranks of pipes. No unifying.

\*One of the largest manufacturers of pipe organs in this country. Established in 1875.  
 Builder of over nine thousand organs including many of the most outstanding installations.

## JOHN MILTON

(continued from page 71)

than to stand at attention or even at ease and just wait.

I remember an incident which occurred a quarter of a century ago. As part of my pastoral duties I had been visiting an older woman who was an invalid. Then one morning at the breakfast table her grandson, in the prime of life, fell dead of a heart attack. As I called on the family and as I talked with

this lady, she asked me: "Reverend Thomas, why couldn't it have been me instead of him? My life is so useless and his so full of work and usefulness."

I could only answer: "I don't know. But I do know that we have to be good soldiers until God calls us."

As good soldiers, the elderly people and the invalids also serve who only stand and wait when those are God's orders.

Many of us often feel frustrated when some affliction comes our way and our

active life has to cease, temporarily or permanently. And it is not an easy problem to face. If we can feel that it is in the order of divine providence, John Milton's answer to the problem of his own affliction has a peculiar meaning to us.

READ  
 CHURCH MANAGEMENT

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## FOR MINISTERS AND ARCHITECTS

SEND US INFORMATION ABOUT YOUR BUILDING PROGRAM

..... Cut Here and Mail to .....

1900 Euclid Avenue Cleveland 15, Ohio

Name of Church \_\_\_\_\_ Size of Membership \_\_\_\_\_

Chairman of Building Committee \_\_\_\_\_

Address \_\_\_\_\_

Architect \_\_\_\_\_

Address \_\_\_\_\_

Planning to Build: ( ) Entire New Church; ( ) Worship Unit Only;  
( ) Educational Unit; ( ) Parish House. ( ) Ground Broken?  
Yes ( ) No ( )

Approximate Cost \$ \_\_\_\_\_

Signed \_\_\_\_\_

Church Management

# TWO TOP RECORD FORMS

## For Church Membership

### Family Church Record and Personnel File\*

#### NOTE THESE FEATURES

1. Fits the standard size letter filing cabinet
2. Complete church record for each member of the family
3. Records pastoral calls
4. Provides a folder for supplementary family information, confidential counseling material, etc.
5. File may be transmitted to new church if membership is transferred
6. Puts flesh and blood on dry-as-bone statistics

**PRICE: 7c each**

If you now have a filing case, the complete system for a church of 100 families will cost but \$7.00; a church with 200 families, \$14.00; a church of 500 families, \$35.00.

#### SINGLE CARD RECORD

For churches which desire the large-sized record but do not care for the filing folder, we offer the form as printed above on heavy card stock 9½ x 11¾ inches.

**5c each; \$5.00 per 100**

Note that the family name is visible at all times. The information for each member is complete. Actual size of folder, 9½ x 11¾ inches.

\*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

## For Recording Weekly Contributions

**LOW COST each card, 6c;**

**cost per pledge, 3c per year**

**\$6.00 per 100; \$60.00 per 1000**

### The Double Life Financial Record

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**START WITH ANY QUARTER**

**LARGE SIZE . . 9¼ x 11¾ inches. Large enough for easy, legible entries**

**EASY FILING . . Fits the standard letter size filing cabinet**

**LONG WEAR . . Printed on a heavy white card stock**

**THREE RECORDS IN ONE . . Three records, local, benevolence, and special, on one card**

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**COMPACT . . Five hundred cards take but six inches in your filing cabinet**

**WILLIAM H. LEACH ASSOCIATES**

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**CLEVELAND 7, OHIO**



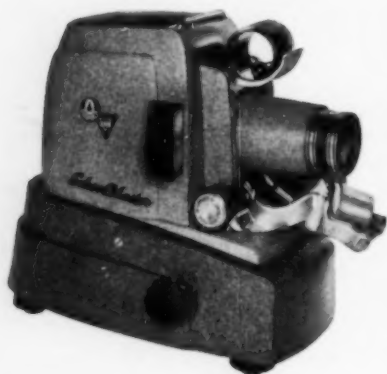
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filmstrip projector with exclusive **PUSH-BUTTON** film advance only **\$29.75**

Specifically designed for church A-V Programs and church budgets, the Instructor 150 is ideal for Sunday school classes, lecture and study groups. Just push a button to advance the film. Light, easy to carry . . . and

costs so little! 3" f/3.5 lens • Push-button on-off switch • Rear elevation adjustment • Built-in film take-up compartment • Complete operating instructions permanently affixed to projector.



## **SCHOOL MASTER\***

Filmstrip and 2 x 2 Slide Projector

Brilliant screen images make the School Master the ideal projector for larger audiences. Projects either filmstrips or 2" x 2" slides. Exclusive built-in carrying handle. Entire Condenser system removes as a unit for cleaning. Exclusive accessory rewind take-up rewinds filmstrips into storage container automatically. 500 watt and 750 watt manual or remote control models from \$84.50. School Master 750, at left, is shown with exclusive accessory rewind take-up and semi-automatic slide changer.

**E-Z VIEWER** for convenient illuminated previewing of single frame filmstrips • 3-times enlargement • Folding stand permits 45° viewing angle • Positive advance • Easy to thread • Only 4½" wide, 2¾" high and 5¾" long. Weight 24 ounces. Only \$14.95.

## *Classic* **TAPE RECORDER**

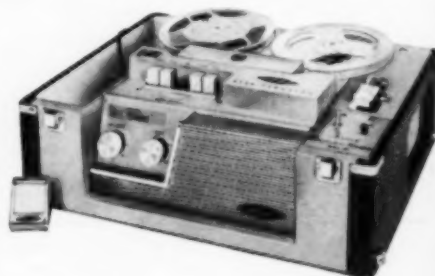
The Classic PM (Projector-Master) Tape Recorder, illustrated, has a self-contained electronic sensing device for automatically advancing filmstrips or 2" x 2" slides on School Master remote control projectors. These signals are recorded on the tape, along with commentary, simply by pressing a button when filmstrip frames or slides are to be changed. Then, as the tape plays back, commentary is reproduced and the pre-recorded signals silently advance the slides through the entire presentation.

Features push-button operation, built-in tape splicer, two speakers plus high frequency extender, sturdy carrying case, and latest safety wiring. \$249.50.

Model AV-5 has all the above features except the automatic electronic projector control. \$219.50.

*\*Trade Mark. All prices subject to change without notice.*

For additional information on equipment shown, write Dept. CM-100, Graflex, Inc., Rochester 3, N. Y. A subsidiary of General Precision Equipment Corporation.



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